WORLD SURVEY

Foreign Volume
and
A Statistical Mirror

REVISED PRELIMINARY EDITION

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Interchurch World Movement
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World survey by the
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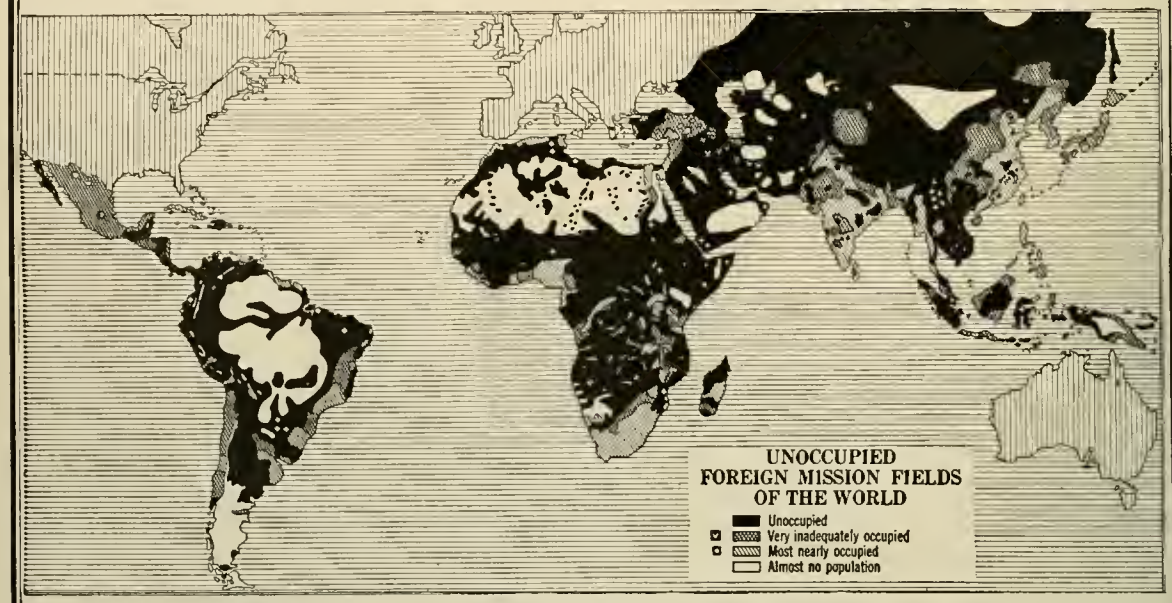
WHERE SICKNESS AND SIN ARE UNOPPOSED



A DEFECTIVE moral order can never be isolated. Uncared for, it will break every bound and eventually invoke the direst of physical as well as moral penalties upon the whole world. It must be cured. The black spots on the map are breeding places for sickness and sin. We must clean them up. The gospel cannot be wholly effective anywhere until it is effective everywhere.

THE WORLD ACCORDING TO STRABO

WHEN Christ said to His disciples: "Go ye into all the world and preach the gospel to every creature," the world, according to Strabo, the best geographer of the day, was not as large as any single continent as known to the present day geographer. But modern methods of transportation and communication make us all close neighbors.

THE lives and thought of peoples are more closely interrelated than ever before. We of the Christian nations now find it easy to go into all the world with our goods to sell at a good profit. We have preached strange political faiths in far-off places. But we have not yet fulfilled the divine command to carry the gospel to every living creature.

WORLD SURVEY
FOREIGN VOLUME

NOTICE

THE statements set forth in this and the accompanying volume of the WORLD SURVEY were presented originally at the World Survey Conference, held at Atlantic City, N. J., January 6 to 9, 1920. As a result of that conference, and in the light of further data derived in the progressive development of the survey, the original statements have been freely revised and expanded. They are, therefore, complete only in the measure that the survey itself is complete, and are here presented not so much as final statements as revised preliminary announcements of the facts thus far revealed by the extensive survey task, much of which is necessarily still being carried on.

With the progress of the survey, special problems, particular fields and important phases of work, will demand separate survey statements adequately to present the facts. These statements will be issued as auxiliary survey volumes, and will conform in size and style to the Handy Volume Edition of the WORLD SURVEY. Several auxiliary volumes are already in process of preparation. Others will follow as the need arises.

The first of these auxiliary volumes is a manual and guide entitled "How to Study the World Survey." It is a handbook for pastors, teachers and members of study groups who wish to use the WORLD SURVEY as a text book. Intended for use in the class room of school or college, or in missionary circles and young people's societies, it will be found invaluable in making the survey volumes yield the largest amount of important and interesting information. Uniform with the Handy Volume Edition of the WORLD SURVEY at fifty cents a copy, cash with order.

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1920

WORLD SURVEY

BY THE INTERCHURCH WORLD
MOVEMENT OF NORTH AMERICA

REVISED PRELIMINARY
STATEMENT AND BUDGET
IN TWO VOLUMES

VOLUME TWO

FOREIGN VOLUME
and
A STATISTICAL MIRROR

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INTRODUCTION

A SURVEY of the dimensions of the kingdom of God on earth becomes, when executed, a survey of the extent of the recognition of the worth of human life.

The value which is accorded to men, women and children, as individuals, is a sure index to the value which is placed on their souls. Where human life is held cheapest, there moral pestilence is greatest, and the kingdom of God furthest removed.

If one would plan wisely for the kingdom, that it may cover the earth as the waters cover the sea, he must first know the present extent of the kingdom. And his goal is to raise the estimate which is placed on human life, regardless of color, race, sex, or citizenship, until that estimate reaches up to Christ's.

This volume contains the results of a preliminary survey of the non-Christian world, and of that part of the nominally Christian world which lies outside North America, viz., Europe and Latin America. It is written expressly for laymen, to present graphically some fundamental truths which demand attention. Americans as citizens, as well as Christians, cannot afford to ignore them, for with the solution of these problems of the non-Christian world is bound up the solution of our own national problems.

Hawaii, Alaska and the West Indies were included in the home missions field for purposes of the survey, and therefore they will not be touched upon.

The areas and the peoples dealt with lie outside our boundaries, but the problems themselves are as much domestic as foreign.

Human welfare is not safe in any nation until the Christian principle of the infinite value of the human soul has been accepted not only within that nation but by every other nation and race of mankind.

A single case of smallpox, unattended, imperils not only the community and the city, but also the entire nation. The laws governing physical sanitation apply also to moral sanitation, but with this exception, that a defective moral order can never be isolated. It must be cured. Uncared for, it will break every bound and eventually invoke the direst of physical as well as moral penalties upon the entire world. Surely the years through which we are passing make this clear.

Mankind is sick. Christendom is sick. The heathens say, "Why do the Christians rage?"

We need a far more searching diagnosis of human ills than we have yet received.

Therefore, when we, as American Christians, approach the world to survey it, to ask how near and how far removed is the kingdom of God, and to make offers of help, we must be very humble. Not yet even within our own borders have we learned how to deal in a Christ-like fashion with the foreign-speaking and with the colored peoples, nor have we yet achieved an entirely Christian standard of justice for womanhood, for the care of children, for the protection of the weak, or for industrial organization. America has not yet reached Christ's estimate of the value of the individual as a person with an immortal soul.

It is not with smug complacency that we find that other nations have set an even lower value on human life than have we. Mankind, of which we are part, is sick, waiting for the touch of the Great Physician who shall win it back to health.

In the truest sense we carry the gospel to every creature to save our own souls. The gospel must be applied to all alike. It cannot be wholly effective at any one spot on the map until it is effective everywhere, for the future of mankind is bound up as it never was before to political, commercial, intellectual and spiritual relationships which stop at no state boundaries. The world is in action. We must all be saved together or not at all, and fundamentally we must all be saved in the same way.

The purpose of American effort to evangelize the world is not to bring the world to America but to bring the world to Christ—to lead our neighbors out to the object of our own best aspiration.

We would do well to remember that the demands of some single school, hospital or church in Asia, Africa, Europe or Latin America, are, after all, parts of the demands of all mankind for knowledge, health and spiritual nourishment. These needs are universal.

When Christ's kingdom has come in its fullness, every man, woman and child—mind and body as well as soul—will possess transcendent value in the eyes of his neighbors. They do not have that value today, even in Christian lands, and they are valued even more cheaply in the non-Christian world.

The task of evangelizing the world concerns itself, therefore, with physical standards of living, with health, and with the degree of mercy which is shown to the unfit. When mankind has been saved and brought into harmony with the Creator's purpose, men will no longer suffer needless hunger or pain, and individuals will be free, constrained only by the requirements of brotherhood. If we would save the soul, we would do well to know where the body is, and how it lives.

The kingdom of God will not come except as the human mind is recognized for its worth and released from ignorance and superstition. A saved soul expressing itself through an ignorant mind, or, likewise, through a sick body, is of limited value as a neighbor or as a brother.

The status assigned to women and children is one of the unfailing standards by which to judge the unfinished task of the salvation of the world. No race ever rises above the standard set for its women. No people can be truly great or helpful in the society of mankind until childhood is crowned with intelligent care. The kingdom of God is a kingdom of justice or it is not God's kingdom at all.

Some may be impatient that this survey thus approaches the heart of the problem by what may appear to be so many detours. Health, education, social justice—are they not the very walls of the kingdom itself? They are the building of which the gospel is a blueprint, and Jesus Christ the architect. We are the workmen. We cannot know where to lay the next board until we know what boards are already in place, and what the plans demand.

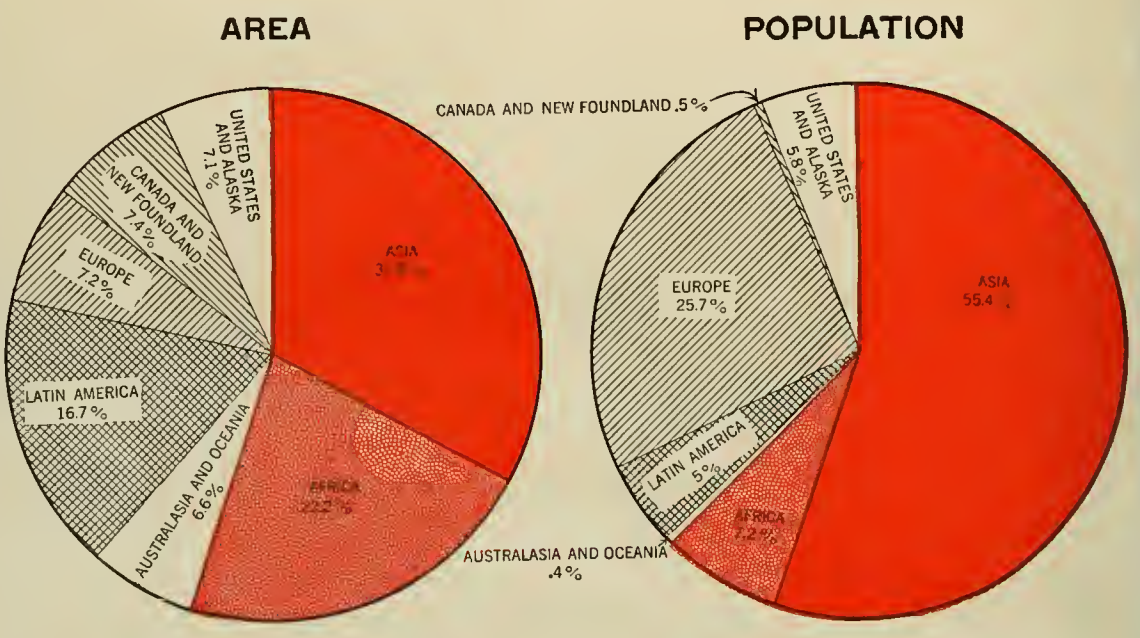
Moreover, the spiritual hunger of mankind does not easily lend itself to a survey. But to pass in review the facts about the physical and intellectual conditions under which the human race is living, leads one to know that the needs of the soul are unutterably great and are to be satisfied by no human remedy. Mankind is plunged in sin. Its salvation is alone by Jesus Christ.

The pages of this volume devoted to the presentation of the Foreign Survey are divided into two sections, one topical and the other geographical. The purpose of the topical section is to present a world-wide view which will afford a background for discriminating judgment when one comes to consider mission fields as units.

PART I.

TOPICAL SECTION

DIVISION OF WORLD'S AREA AND POPULATION



THE non-Christian world is greater in area and in population than the Christian world. Yet the entire non-Christian world, with nearly two-thirds of the earth's people and territory, is dependent politically on the good-will and fair-dealing of the Christian nations. So far, the political and commercial ambitions of the Christian world have outrun its ambitions for the kingdom of God. We must not forget that human welfare is not safe in any nation until the Christian principle of the infinite value of the human soul is accepted by every nation.

AREA, POPULATION AND GOVERNMENT

TO REDUCE immense sums to comprehensible figures, we may divide the world for the purposes of this survey into three parts: the United States, the balance of the nominally Christian world, and the non-Christian world.

We may think of the United States, both in area and population, as one of the sixteen equal units which comprise the entire world. The rest of the nominally Christian world comprises five more of the sixteen units. Out of a total of sixteen units of the size and population of the United States, the non-Christian world claims ten.

It must, of course, be remembered that such figures are only rough comparisons, and are chiefly useful for their graphic value. The United States is to the rest of the nominally Christian world, in area and population, as one is to five; and to the non-Christian world as one is to ten.

Important also is the fact that the total nominally Protestant population of the earth is not quite twice the population of the United States. The relation of the Protestant forces of the earth to the non-Christian forces is, therefore, as one is to six or seven.

More detailed comparisons of area and population indicate that these two factors are not always in equilibrium. Population is sparse in some areas, congested in others. This instability between the numbers of people on the land and the amount of land to live on is even more marked when one considers only the arable portion of the earth.

The density of population in the non-Christian world is, when one subtracts from the estimate the inarable land, one and one-half times that of the United States, while the density of population in South America is only one-third that of the United States.

China has three and one-half times, India five and one-half times, and Japan thirteen times the density of population of the United States for the arable land.

The highly congested centers of the world, with the exception of cities and certain small areas like Belgium, are non-Christian. Even more significant is the fact that the population of these congested areas is increasing much more rapidly than that of the Christian areas.

The annual increase of population in Japan, for which accurate figures are available, is 50 per cent greater than that of the United States. There is no reason to believe that the ratio of increase is more in Japan than in other non-Christian countries. If the normal increase of population continues and is not met by greatly accelerated evangelization, the prospects for an entirely Christian world are rather dreary.

When we pass to a study of government, we face two striking facts:

1. The non-Christian world contains the only absolute monarchies left on earth, while in all this territory there is no firmly established republican government.

2. England and that part of Europe having colonial possessions, representing one and one-half times the population of the United States, have obtained political suzerainty or control, mostly in the last century, over no less than five hundred millions of non-Christian peoples, including all but an infinitesimal portion of Africa and the greater part of Asia.

Even in those portions of the non-Christian world where national suzerainty is recognized, it is constantly imperilled by the imperialism of other nations.

If we include the United States among the Western colonial nations, we find that, together with other nations forming about one and one-half units of the world's population, we have already assumed the political responsibility, as well as many economic duties, for about one-third of the entire human race. Meanwhile the political and economic freedom of a fourth of the world's population, that of China, has been seriously threatened.

Indeed the entire non-Christian world, two-thirds of the human race, is now quite dependent, politically, on the good will and unconstrained fair-dealing of the Christian nations. The non-Christian races, with the exception of Japan, are entirely powerless in such matters as armies and navies.

Is it not astounding that the political and commercial ambitions of the Christian world have so far outrun its ambitions for the extension of the kingdom of God?

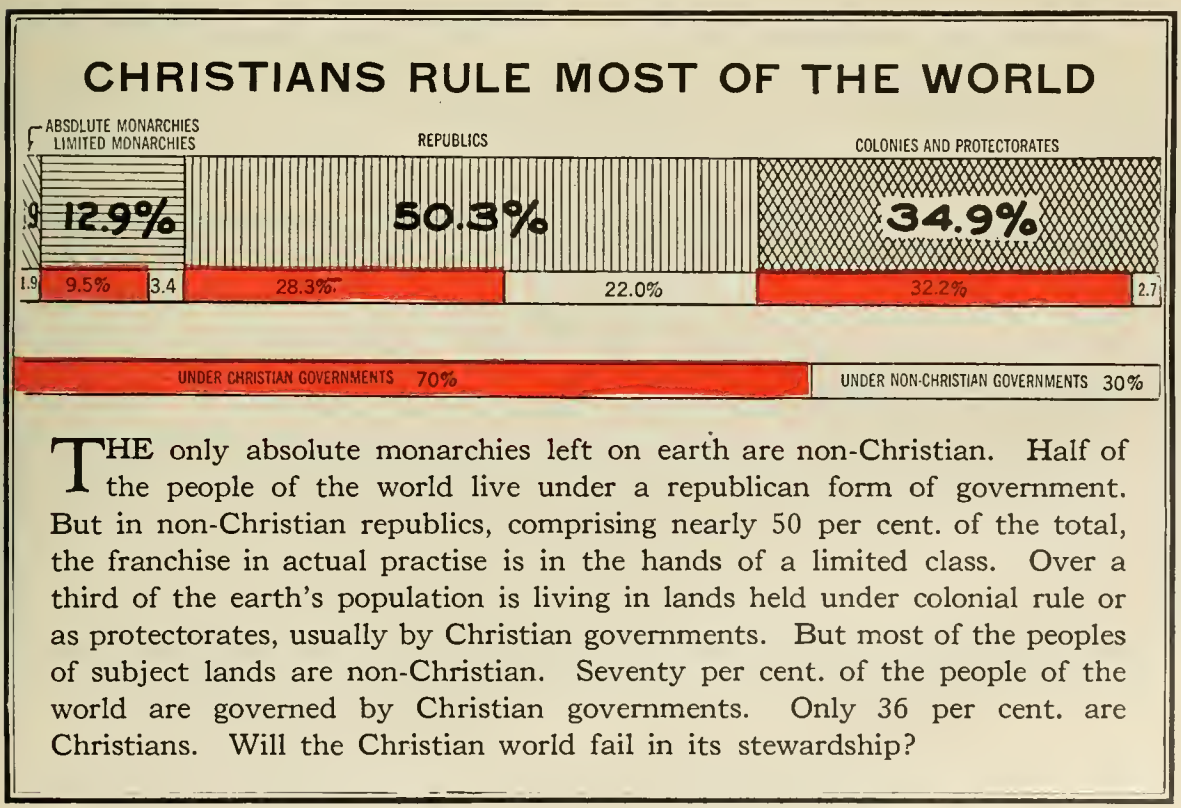
The share of the United States in the colonial arrangement of the world is small. The island dependencies of the United States contain only a little more than one-half of 1 per cent. of the world's population. There are ten persons in the United States to look after and assist every one of these islanders.

The many other Western colonial nations have assumed the care of populations greater than their own. The Netherlands has a colonial empire with nearly eight times the

population of the mother country. Belgium's colony has twice the population of Belgium. In the British Empire the non-Christians outnumber the nominal Christians at least ten to one.

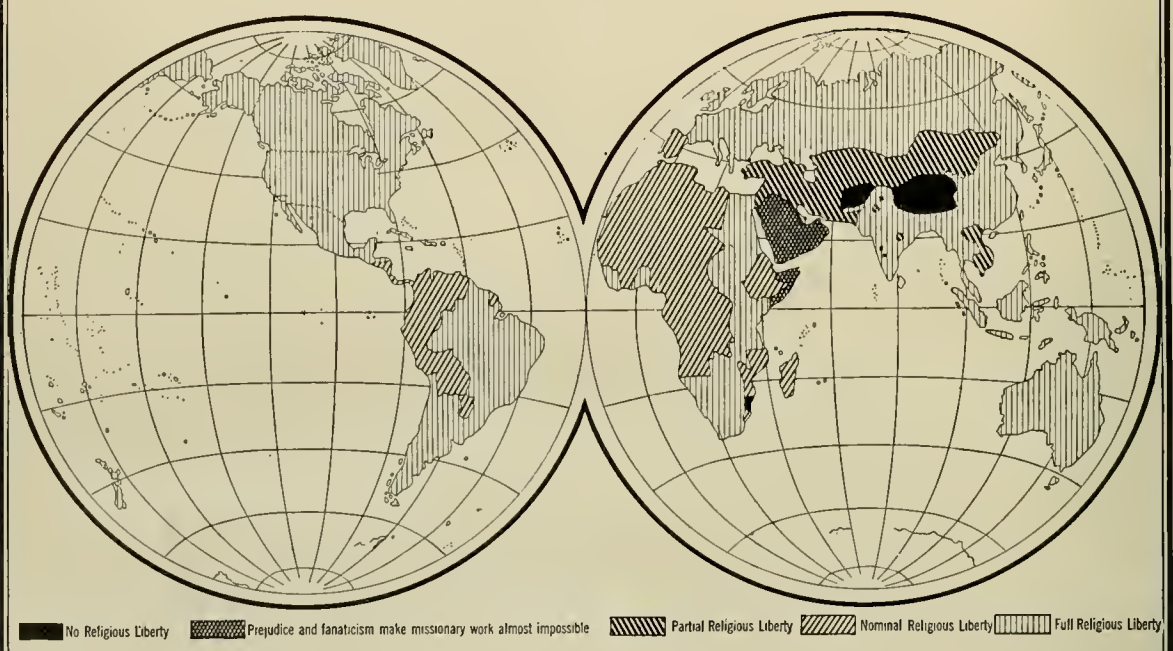
Great Britain and Europe are now impoverished by the recent loss of eleven million of their most energetic and productive citizens, as well as by the accumulation of almost immeasurable war debts. Furthermore, even in pre-war days, the entire Protestant world, outside of the United States, was maintaining in the foreign mission field only about the same number of missionaries as this country. In other words, American Protestantism had already assumed more than half of the responsibility, and now its share must be very much increased to maintain the work even at pre-war levels.

The task looks large, and yet there are in the world only about ten non-Christians for every American nominal Christian. As a matter of fact, if the twenty-six million Protestant church members in the United States were to assume much more than is necessary, viz., the responsibility for the evangelization of every non-Christian in the world after subtracting those for whom British and European Protestants have assumed the care, the load would be by no means overwhelming. The individual American responsibility would be for less than thirty-five persons.



THE only absolute monarchies left on earth are non-Christian. Half of the people of the world live under a republican form of government. But in non-Christian republics, comprising nearly 50 per cent. of the total, the franchise in actual practise is in the hands of a limited class. Over a third of the earth's population is living in lands held under colonial rule or as protectorates, usually by Christian governments. But most of the peoples of subject lands are non-Christian. Seventy per cent. of the people of the world are governed by Christian governments. Only 36 per cent. are Christians. Will the Christian world fail in its stewardship?

FREEDOM TO WORSHIP GOD



TIBET, Afghanistan, Nepal and Bhutan are the only lands where it is forbidden to preach the gospel. In Portuguese East Africa, the teaching of Christ is opposed in the area controlled by a great company which, though from a nominally Christian land, does not wish to be hindered in its ruthless exploitation of the native by the spread of the knowledge that all men are equal before God. The French Government forbids missionaries to cross the border from Siam into French Indo-China. In other limited areas, fanaticism and intolerance act as barriers against the Christian missionary. But with these few exceptions, the gospel can be preached today in every part of the world.

DAILY BREAD

THE extension of the kingdom of God in the non-Christian world does not avoid the question of how men get their daily bread. Is the aim of the missionary the establishment of a self-supporting, self-propagating, self-governing church? Then the economic condition of the people must be adequate to support a church in addition to meeting the insistent requirements of the body.

Are hospitals to be organized and measures taken for sanitation? Again, we must consider the available wealth of the people.

Would you have government which amply protects and guarantees both justice and liberty? Good government is expensive.

Is a school system necessary which will offer to every child the privileges of education? The margin of wealth must be sufficient to pay for schools and teachers, and the income of the family must be such as to permit the withdrawal of children from productive labor.

The very first problem which meets the Christian missionary, whether he be evangelist, physician, or teacher, is that back of the moral and spiritual problems of the non-Christian world is an economic background of waste and of failure to utilize the resources, physical, human, and intellectual.

The poverty of the backward races is not due to over-population so much as to under-production. Poverty is greatest where superstition, ignorance and tradition hold the people most in thrall and permit the least nearly complete utilization of natural wealth. The crowded sections of Europe have developed motor-power, machinery, industry and sanitation, thus conserving resources and providing increased production to meet increased need. The non-Christian world sticks to hand-production, ignores the mineral beds, scorns machinery, permits the rivers, except as waterways, to run to waste, and sets low values on human life.

The outstanding sin of the non-Christian world is waste.

The second obstacle to economic prosperity is lack of mutual confidence which can bind people together in cooperative undertakings, and this in turn grows out of a lack of fundamental moral qualities.

The increase of communications is causing the world to shrink. The nations of the

earth are becoming increasingly dependent on each other for raw materials, and the bulk of the raw materials of the earth was given by Providence to what are still the non-Christian races. The following portions of the world's supply of the materials named come from foreign mission lands:

Cotton	18 per cent.
Petroleum	20 per cent.
Gold	58 per cent.
Tin	75 per cent.
Rubber	98 per cent.

The bulk of the world's labor supply is non-Christian.

The wage standards of the backward races are a vital concern of the American workingman, as well as of the exporter who seeks a market where the purchasing power of the people is equal to buying his goods. Wage standards are of the utmost importance to the missionary, for only as they increase can the converts maintain self-supporting churches.

Only one person in a thousand in India pays an income tax on $330 or more.

There has been a steady increase, approaching 200 per cent., in wages throughout the world in the last twenty-five years, but the incomplete survey statement now in hand indicates that wages have by no means kept pace with the cost of living.

Five and one-half bushels of rice in Japan cost $2 a quarter of a century ago; now it costs $32. Coal has increased in the same period from $1.50 to $20.50. It is estimated that the cost of living in Tokyo is greater than in London or New York.

The bearing of such facts on the cost of sustaining missionary work is also very direct.

The race is on between God and Mammon among the backward races. Western civilization is commercializing them while the apostles of Christ are Christianizing them, and the former process is now going forward faster than the latter.

The evangelization of the non-Christian world must include two main policies which concern economic organization. It must assist the converts to increased production by vocational and industrial education, by the promotion of cooperative effort, and by supplying the moral ideals and dynamics which are born of Christian faith; it must also set up boldly the Christian teaching of the relation of man to property in such a way that the sins of Western commercialism and industrialism may be diverted from Asia.

In addition to the evils of the old economic order among the backward races, which

were very great, the advent of modern commerce and industry creates many new ones.

Singapore, Hongkong, Shanghai, Johannesburg, are all cities of the last hundred years, and the general growth of cities and congestion of population are marked wherever modern industry goes. The population in the Nile Valley and Delta has almost doubled since 1882.

The evangelization of the non-Christian city has become a problem in itself, and thus far has received far too little attention.

The new economic life of the backward races also is weakening the old religious and social ties. Home life changes, workingmen are becoming class-conscious, as is illustrated by the increase of strikes in India and Japan, and new social groupings are formed. Unless Christian influences begin to operate in modification of the present order, the advent of self-government in Asia will merely open the door to industrial conflicts bitter and wasteful in a degree now hardly realized.

It cannot be emphasized too often that Western civilization by itself does not introduce a Christian principle into the non-Christian commercial life. It merely intensifies the motive of production and trade for profit. Thus the trader releases an influence which often cuts squarely across the Christian ideal of life as a loving service for humanity.

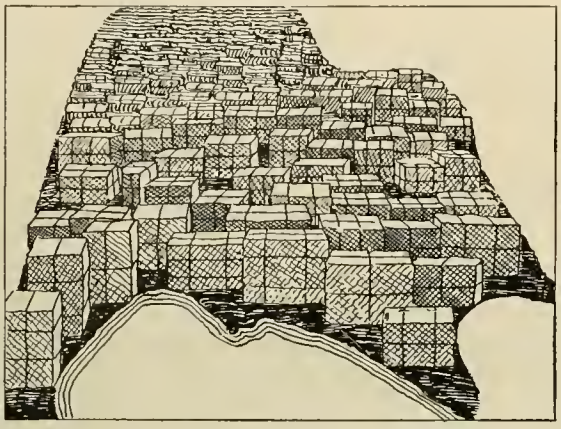
The supreme challenge of the non-Christian world to Christianity is to make life livable for the hundreds of millions of people upon whom the economic pressure is now so great as to cause immeasurable misery.

Not until we pray "give us this day our daily bread," and include as a part of "us" the non-Christian world, have we entered fully into the purpose of Christ.

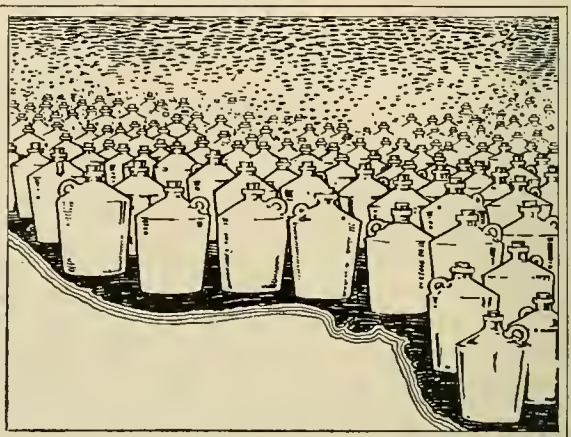
Interchurch World Movement Estimates of Missionaries Needed for Special Work of Foreign Missions, including Industrial and Institutional Work, Business Management, etc.

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	46	142
China	80	208
India	25	65
Japanese Empire	17	54
Southeastern Asia	3	12
Philippines	15	32
Near East	25	70
Latin America	52	168
Total	263	751

EXPORTING DEATH TO NON-CHRISTIANS



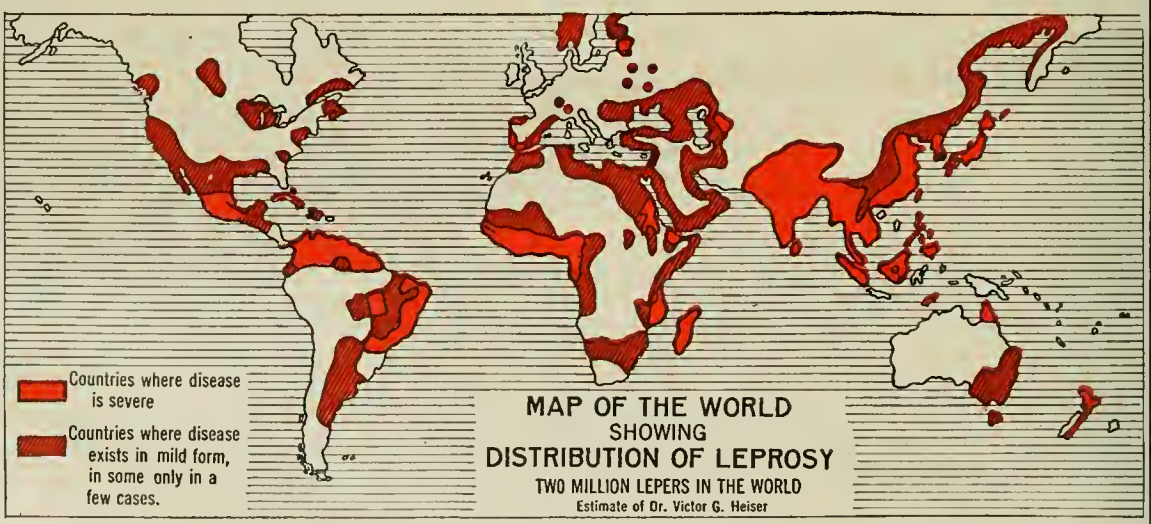
OPIUM – $325,000
IN ONE YEAR
to SIAM from BRITISH INDIA



RUM – 1,570,000 GALLONS
IN ONE YEAR
to WEST AFRICA from port of BOSTON

THE exploitation of the peoples of the non-Christian world is a blot against Christendom. The Christian missionary has to live down a long history of purveyors of drugs and rum, dishonest traders, unscrupulous diplomats.

BREEDING PLACES OF A DREAD DISEASE



THE great plague centers of the earth are in the non-Christian world. No part of the world can be isolated. If Christian mercy did not dictate the solving of this problem of the world's health, self-interest would.

HEALTH

HEALTH is one of the most obvious necessities in a realized kingdom of God. Ill health is a part of a vicious circle which cuts down production, diminishes resources, lowers standards of living already too far below humane requirements, and leaves too small a margin of wealth out of which to sustain industry, education, and even organized religious life.

Furthermore, continued disregard for human suffering is brutalizing, spreading a subtle poison in any social system and having a tendency to retard and even to nullify all individual and social aspirations or achievements.

Unlike the non-Christian world, the even nominally Christian civilizations have faced the problem of health, and at least mastered the principles of health conservation.

The average length of life in the United States is forty-five years for men, and forty-three years for women. The average length of life in India is little more than half that—twenty-five years for men, and only twenty-three for women. Twenty years of productive human life wasted!

Thanks to the victories of medical, sanitary and hygienic science, and to the high standards of public opinion, the death rate in New York City has been reduced to 13.6 per thousand people. The following death rates tell sad tales for those lands where the worth of human life is not so well recognized: Japan, 20.6; Ceylon, 24; India, 32.7; Chile, 25.7; and Malaysia, 29.2.

The non-Christian world is not statistically minded, and this in part accounts for the lack of exact facts as to the toll which premature death, ill health, and physical defects levy on peoples already impoverished. Is not the lack of facts also due to the lack of knowledge of a God who counts the fall of the sparrows, and reckons men of more value than sheep?

It is especially difficult to compute the appalling waste of infant life, and the proportionate waste of motherhood. Such estimates as are available indicate that more than half the babies of Siam and Indo-China die before they are two years old.

Meanwhile the Christian world has learned how to save its babies. The United States saves nine out of every ten; New Zealand, about nineteen in twenty.

From three to ten times as many babies die in the non-Christian world as in the United States.

In addition to the wastage through premature death, we must reckon with the vast army of physical defectives, most of them needlessly defective, who are non-productive, a drag on every community—a million blind, and at least four hundred thousand deaf in China, half a million blind in India, and one hundred thousand lepers wandering through Indian villages, exposing others to the dread disease. It is estimated that nearly 5 per cent. of the population of Cairo is physically defective, usually blind or half blind.

Col. Arthur T. McCormick, chief health officer of the Canal Zone, proud that the American administration has cleaned up one of the most deadly malaria centers of the world, says:

"It seems a pity that the great lesson of sanitation of the Canal cannot be carried to every home in America, that the favorable results in this 'pest-hole' might be obtainable at the very much smaller price it would cost in our own favored climates."

And if to the United States, why not to the Gold Coast, the Rand, India, China, Korea, Japan? The waste of the life of a single human being is a net loss not merely to his own race but to all mankind.

The great plague centers of the earth are in the non-Christian world. The black plagues of the sixth and fourteenth centuries, which cost Europe one-fourth of its entire population, arose in China. The eastern slopes of the Himalayas and the Arabia-Mesopotamia region are the centers of world-wide infection. Between 1896 and 1907 India alone lost six million from plague, and in 1908 she lost a million more. Influenza probably appeared first more than thirty years ago in Central Asia.

As modern transportation and migration make the world smaller, and make all mankind neighbors, it is clear that we must share our standards of the value of human bodies or lose them. No part of the world can be isolated. The plague and disease-breeding centers of Asia and Africa can bring disaster to the Mississippi Valley.

If Christian mercy did not dictate the solving of this problem of the world's health, economy and self-interest would demand it, for thousands of ships and tens of thousands of miles of railways ply where once the sole communication was by crude sails, galleys, a camel train, or perhaps a single king's messenger.

We are neighbors because we are traders. Were we wise, we would carry a spiritual message of health wherever we send our bales and boxes.

The promise of increased production which the factory system and modern education may bring to Asia, Africa and South America will be null and void unless there go

with them at the same time new standards for care of the human body, new methods of preventing disease, and a new conscience for the nurture and protection of the defective and the unfit; the spurt of prosperity will be only momentary.

The direct result of the impact of the gospel on the non-Christian world is to raise the valuation of human life, to set new standards of mercy, and then to set in motion measures which will break the vicious circle of which ill health and defective bodies are a part.

Medical work through Christian missions is subject to no challenge and no criticism, even from the non-Christian, save for the fact that it is now inadequate.

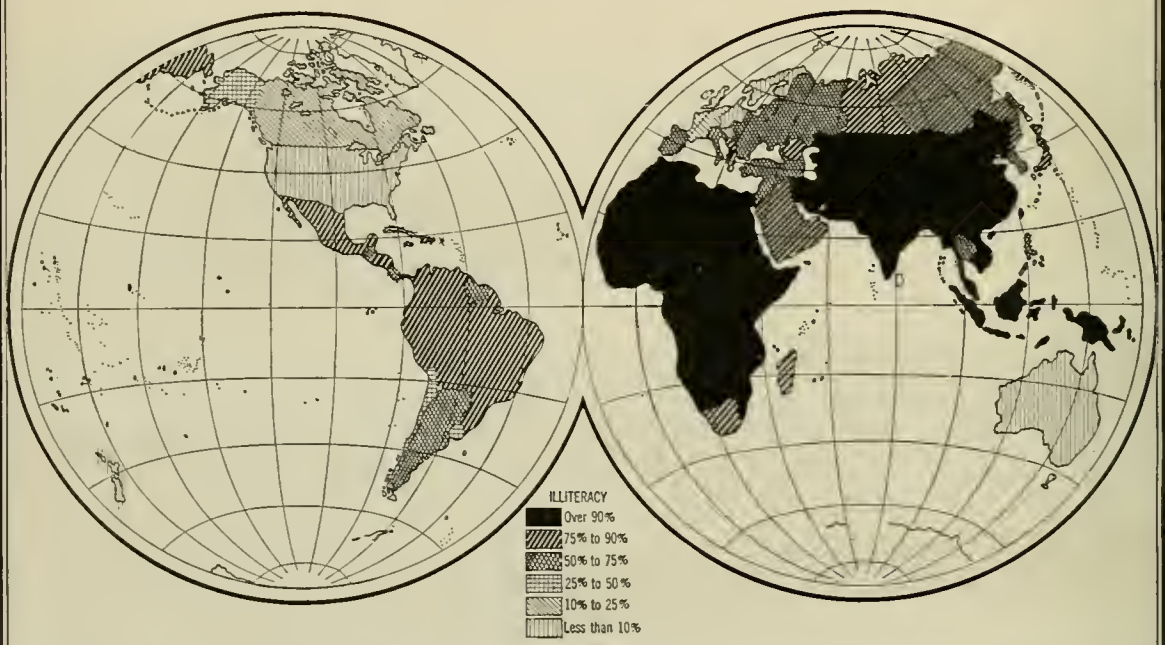
Consider the medical schools alone. The United States has ninety-six first-class medical schools, one for almost every million of population. Java has only two medical schools of any sort for a population one-third as great as that of the entire United States. Siam has one school for eight million people; Malaysia, one for three million; and Egypt one for twelve million. China has one medical school for each sixteen million people, and many of these institutions are far below the American standard of quality.

The Interchurch World Movement Survey reports the present number of American foreign missionary physicians as 557, the number of hospitals as 327, and the number of dispensaries as 575. To meet the most urgent needs for next year it is estimated there will be required an increase of 655 doctors.

Interchurch World Movement Estimates of Missionaries Needed for the Medical Work of Foreign Missions

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	163	497
China	206	524
India	75	195
Japanese Empire	32	89
Southeastern Asia	18	53
Philippines	23	47
Near East	66	192
Latin America	72	234
Total	655	1,831

DARKNESS RULES WHERE PEOPLE CANNOT READ



ONLY one man in a dozen in the non-Christian world can read or write. Only one woman in twenty-five is literate. Ignorance is the great barrier to civilization and to Christianity. But the non-Christian world is awakening to a desire for knowledge. Mission schools are needed to give spiritual value to the new culture that is coming into being.

EDUCATION

ONLY one man in a dozen in the non-Christian world can read or write. Only one woman in twenty-five is literate. We think that the United States is handicapped by an illiteracy rate of seven out of a hundred; but among three-fifths of the inhabitants of the world the rate is ninety-five in a hundred.

In Central Africa there are not only whole villages in which there is not a single person who can read, but whole tribes that have no written language.

Only one tribe in Africa had a written language before the missionaries came. Now, after years of missionary effort, scarcely one-sixth of the more than 830 languages and dialects of Africa have been reduced to writing.

Only about 1 per cent. of the men and one-fourth of 1 per cent. of the women of Central Africa are literate. Except for Egypt and limited areas along the Mediterranean coast, these figures hold good for all Africa.

Central Africa owes its schools to the missionaries. Though a few schools are subsidized by the State, they are all controlled, and most of them are financed by missions. But there are schools enough for only one or two out of each hundred of the fourteen million children of school age. In North and South Africa, conditions among the native children are but little better.

The great need of Africa, as of all the mission fields, is for more teachers. Central Africa alone, counting one teacher for every fifty children of school age, needs 280,000 teachers—and this takes no account of the needs of the adult population.

Although every mission school in Central Africa is in effect a normal school, most of them are necessarily of the most elementary character. Only ten schools have real normal departments—ten normal schools to train 280,000 teachers!

The wealth of Africa in men and resources has been plundered by nominally Christian countries for years. All Christendom has shared in the benefits. A small percentage of the booty, returned in the form of schools and teachers, is not too great a reparation for the evil exploitation of those ignorant masses.

No people have a greater veneration for learning than the Chinese. In China, a scholar is a great man. A special virtue is attached to saving from destruction so much as a scrap of paper with writing on it. Yet the present literacy of China is estimated at about 8 per cent. for the men and about 2 per cent. for the women.

Until very recently the language of education differed from that of the common people; only those who made a profession of scholarship could even begin to master the 40,000 characters. One had to know about 2,500 characters to read the New Testament.

The missionaries have done more than any other class toward the popularization of the simplified system of writing that has been adopted by the Chinese Government.

For seventy-seven million children China has only fifty thousand primary schools. To made education universal one million schools and two million teachers are needed.

There are more than fifty million children of school age in India, but only between five and six million children are enrolled in primary schools. The literacy rate for India is six out of one hundred—and fully five out of the six are men.

Education in India, like almost every other activity of life, is influenced by caste. At the top of the ladder are the comparatively few members of the higher castes among whom education is traditional. At the bottom are the depressed classes—sixty or seventy million of them—the untouchables, they are called, who are considered almost as mere beasts. If it were not for the Christian missionaries, who know no caste, the outcastes would be wholly illiterate now as they were not many years ago.

The Indian converts to Christianity are recruited mainly from these low castes and outcastes, such as the sweepers and leatherworkers. But this Christian community has, in proportion to its numbers, three times as many literate persons as the Hindus and more than four times as many as the Mohammedans.

The non-Christian world is not illiterate because it has no desire for education or because it has no capacity for learning. It is so because it has never had a chance.

Japan has demonstrated the practicability of popular education in the non-Christian world. Half a century ago, Japan adopted as her slogan "Not a village with an ignorant family; not a family with an ignorant member." Today there is scarcely an illiterate to be found in all Japan under the age of thirty years.

The Philippines have been another proving ground. When the United States sent 1,000 teachers to the islands in 1901, the illiteracy was 95 per cent. Today it is 55 per cent. for the population over ten. There are not enough schools in the Philippines—only about half the population of school age is served by schools; but the schools are successful—they teach what the population needs, not merely academic subjects, but standards of living and practical means of livelihood.

Christ preached the saving of minds as well as souls, and education is necessarily a part of the mission of the church today.

The function of the mission school is not merely to teach the three R's and Christian doctrine, but to urge and demonstrate Christian standards of living, and oftentimes to put its pupils in the way of earning enough to permit of those standards.

Neither Christianity nor civilization can develop far among a people that cannot earn enough to sustain decent standards of life or to support an effective form of government.

The preaching of the gospel of deep plowing and soil fertilization and seed selection by missionaries in India, where only eighty pounds of clean cotton is raised to an acre, as against 200 pounds in the United States and 400 in Egypt, is a demonstration of Christian ethics.

The movement toward the reforestation of China, and the consequent reclamation of thousands of acres of land, started by a missionary, are practical Christianity.

The teaching of child care, of personal hygiene, of domestic sanitation, and the preparation of food, of carpentry or sewing, all goes toward lifting the burdens of the masses and giving them a chance to raise their eyes from the ground.

And it is not only in these practical ways that the influence of the mission schools is being felt. Among the most valuable contributions made by the missions to oriental education is the spread of ideals of physical education, of healthy exercise and group play. The setting up of an ideal of clean sport and physical fitness is a Christian antidote for the decadence of the East.

Even more valuable is the spread of the belief that education should be as free to women as to men. Nowhere are women so bound, so cruelly degraded, as in the non-Christian world. The work that is going on quietly in each mission station for the education and emancipation of those who are to be the mothers of the next generation, may prove the greatest gift of the West to the East.

The Christian schools cannot afford to let their influence slacken. There are less than 40,000 mission schools working for the illiterates of the non-Christian world. There must be more.

In every quarter of the world the movement for free public schools is growing—and properly so. But the work of the mission school is not yet done. The will of the great masses of the non-Christian world for education is yet far ahead of their power to provide it. Missionary schools will be needed for many years to come to fill in

where public schools are lacking. More than that, they will be needed to set ideals for government education.

The entire history of the world shows that culture without moral ideals and spiritual sense is a liability rather than an asset to a nation.

The mission school is needed to help give spiritual value to the new culture of the non-Christian world. It must be the evangel of a three-fold ideal in education—the development of spirit, mind, and body.

Interchurch World Movement Estimates of Teachers Needed for the Educational Work of Foreign Missions

	For 1920 Teachers	For 1920-1925 Teachers
Africa	218	666
China	463	1,176
India	165	427
Japanese Empire	88	242
Southeastern Asia	51	145
Philippines	23	47
Near East	92	272
Latin America	190	621
Total	1,290	3,596

Per Capita Expenditure on Elementary Education

in the United States, England, France, and Countries in the Foreign Mission Field at the Outbreak of the World War

A Comparative Study

(Statistics based on Report of the United States Commissioner of Education, 1916)

Countries	Population	Expenditure	
		Total	Per Capita
United States	98,781,324	$486,165,968	4.92
England and Wales	36,960,684	124,208,750	3.36
Argentina	7,467,878	23,786,700	3.18
Uruguay	1,279,395	1,999,137	1.56
France	39,601,509	*43,517,087	1.09
Japan	53,696,858	†27,966,902	.52
Peru	4,500,000	1,196,234	.26
Ceylon	4,262,097	394,593	.092
India—British Provinces	242,988,947	8,648,115	.035

*State appropriations only.

†Direct expenditure only.

LITERATURE

SECOND in importance to the schools as an educational activity of the mission are the newspaper and magazine and book. The printed page and especially the Scriptures are invaluable as evangelizing agencies.

The non-Christian world is slowly awakening to a thirst for the knowledge contained in books and newspapers.

A few years ago China had no native press. Today there are more than one thousand newspapers and periodicals published in China. Shanghai has fifty newspapers; Peking and Tientsin have more than sixty; every capital city in the interior has several daily journals. Yet a thousand newspapers and periodicals do not go far among a population of four hundred and twenty-seven million.

Japan has made marvelous progress in modern literature. Fifty years ago there was almost no modern literature in Japan. In 1916 there were 3,046 newspapers and periodicals circulating among the Japanese people. In 1916 there were 24,501 original works published, 7,785 on politics, 6,704 on industry, 3,051 religious, 2,560 educational, 2,880 literary, and others on miscellaneous subjects. In 1918, there were 566,770 copies of Christian books sold in Japan.

Japan is the only country of the non-Christian world that has popular libraries. It boasts an imperial library, three large libraries connected with the imperial universities, 396 public libraries, and 596 private libraries that are accessible to students and others wishing to make use of them. Each large school has at least made a beginning toward the accumulation of a library.

The people of Japan are intellectually alert. A Christian literature that will reach them must be of the highest type. Such a literature is needed to counteract the effect of the cheap fiction with which Japan is flooded, and to stem the tide of agnosticism. The Christian publications produced in Japan each year are inadequate to meet the need.

The written language of China, with its 40,000 ideographs or word signs, has long stood in the way of a popular literature. Only scholars could master its intricacies; the great mass of the people remained illiterate. The mechanical difficulties of printing so complicated a language, moreover, worked against the production of reading matter within the purchasing power of the masses.

In the last year, however, there has been developed a system of phonetic writing so simple that an uneducated peasant farmer can be taught to read within four or five weeks. A great campaign of education is beginning in China. The Christian Church, which has led in the promotion of classes for the study of the new system, has an unparalleled opportunity for developing its use. That opportunity means not merely teaching. It means putting Christian books into the hands of the thousands who are eager for them but too poor to buy books for themselves.

In India, the production of popular literature is made difficult by the fact that there are in common use fifteen major languages and over two hundred other languages and dialects. There are twelve languages each of which is spoken by five million or more people. This confusion of tongues makes it difficult to bring down India's high illiteracy rate, and makes it difficult to supply Christian literature for those who can read. After years of missionary effort, the entire list of Christian publications in Tamil, the language which has the largest Christian literature, could be bought for less than twenty-five dollars. The cost of a good typewriter would buy copies of all the Christian books in Hindi, Tamil, Telegu and Bengali.

In the main, the number of Christian publishing enterprises in the non-Christian world is adequate. But practically no Christian publishing house in the past has had sufficient capital to produce books and pamphlets at prices within the reach of the masses.

The very few mission presses that furnish all the literature available to the natives of Africa, outside of Egypt, are utterly unable to supply the demand, though the readers of Africa are few. The Scriptures are not available to thousands of persons in the non-Christian world.

All the non-Christian world needs the influence of Christian publications. With the exception of the savage tribes of Africa, most of the peoples of the non-Christian world are inheritors of a culture that is centuries old. Most of them boast a classical literature that is often of great beauty and high spiritual value. But that literature is remote from present day life and quite beyond the reach of the masses. Where a modern literature exists, it is often merely a decadent version of the old classic literature, or an imitation of the cheapest elements in European literature. A country without a modern literature that reflects the life and spirit of the times carries an overwhelming handicap. The teacher cannot teach without books. The Church cannot be self-conscious without a church literature.

Without books and periodicals to link their lives with the lives of other men, the people cannot achieve a sense of social solidarity such as must characterize the kingdom of God.

On the other hand, to have no books or periodicals is better than to have those of degrading influence such as are now being circulated in many parts of the non-Christian world. A literature is indispensable, but it must be a literature with an ideal.

The Christian mission can help set standards of modern literature in the non-Christian world. It is needed to stimulate the production of religious and ethical works written from the native point of view; it is as greatly needed to encourage what is best in native secular literature.

The potency of the printed page as a medium for popularizing an idea was demonstrated in the Far East during the war. The political doctrines of the Western world were given wide circulation in Asia through the newspapers, which there, as elsewhere, are playing an increasingly large part in the formation of public opinion.

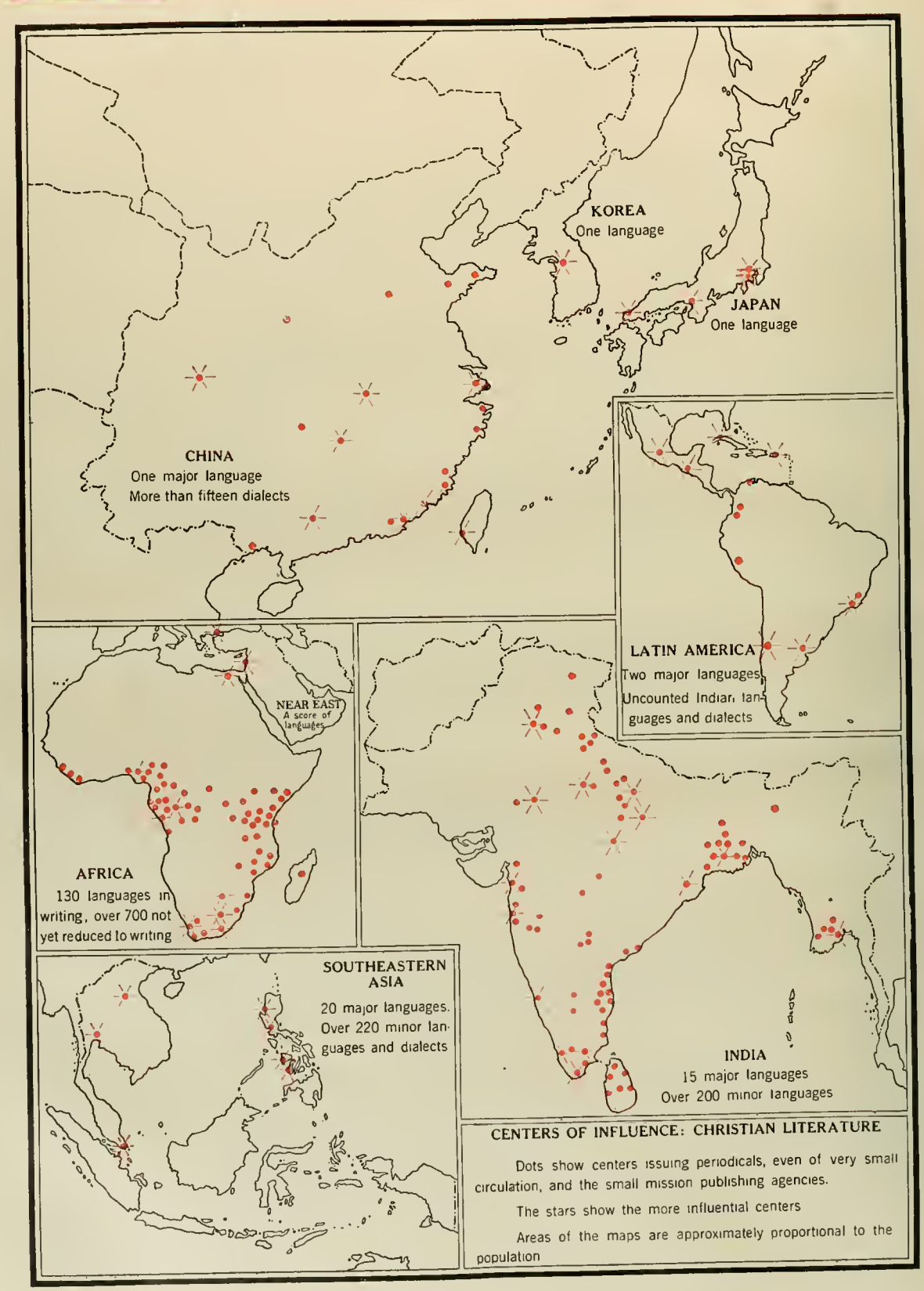
As a practical means of establishing a better understanding between all peoples as well as for the advancement of Christianity, we should not lose any opportunity of acquainting the non-Christian world with the spiritual ideals by which the Western world measures conduct.

No other factor has played so important a part in stimulating popular literature in China as has the Christian mission. But the literary medium is passing out of the hands of the missions into the hands of commercial and political interests.

The church of Christ must not lose touch with the popular literary movement in non-Christian lands. There is perhaps no better investment for international peace and good will and for laying the foundations of the kingdom of God in Asia and Africa than a literature that will adequately interpret to the non-Christian the spiritual side of Christian civilization.

Interchurch World Movement Estimates of Missionaries Needed for Publication and Distribution of Literature in the Foreign Mission Field

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	11	31
China	9	21
India	8	21
Japanese Empire	3	7
Southeastern Asia	3	8
Philippines	3	6
Near East	7	22
Latin America	8	26
Total	52	142


KOREA
One language
JAPAN
One language
CHINA
One major language
More than fifteen dialects
LATIN AMERICA
Two major languages
Uncounted Indian languages and dialects
NEAR EAST
A score of languages
AFRICA
130 languages in writing, over 700 not yet reduced to writing
INDIA
15 major languages
Over 200 minor languages
SOUTHEASTERN ASIA
20 major languages.
Over 220 minor languages and dialects
CENTERS OF INFLUENCE: CHRISTIAN LITERATURE
Dots show centers issuing periodicals, even of very small circulation, and the small mission publishing agencies.
The stars show the more influential centers
Areas of the maps are approximately proportional to the population

WOMEN

THE brightest banner in Christendom is that which bears the legend: "Women and children first." The darkest stain is that it is applied to less than a third of the women of the world.

Far more important than justice between man and man is justice between man and woman. Justice to women is the consummate recognition of the worth of human life, the value of the soul.

Christianity needs no other apologetic than the place it assigns to women; the non-Christian religions have no severer condemnation than the degraded condition of their women.

The losses to mankind, to the kingdom of God, through the physical, intellectual and spiritual waste of womanhood in non-Christian lands surpass anything which can be calculated. The human value of girlhood is disregarded. The girl baby comes into the world unwelcomed, or welcomed only for the price she will bring when sold to a husband or master. The body is neglected, the mind is ignored, often the soul is denied—and yet the women must be the mothers of the race.

For two-thirds of the women of the world marriage is not by their free choice. Nowhere in the non-Christian world, except in a few places such as Sumatra, Siam and parts of Oceania, is it the general practise for the woman to be consulted in the choice of a husband. In Africa women are bartered for a few beads, or perhaps a blanket.

In Mohammedan households the heavy burden of polygamy drags down the spiritual meaning of the home. Shut out of heaven by the Koran, treated either as slave or toy, confined within the harem, illiterate, childish, what possible force can these women be for the revitalizing of the life around them?

Thirteen is the average marriage age in India, and child-bearing begins in the very shadow of childhood. Behind the *purdah*, in the zenana, life quickly fades. The average life of an Indian woman is but twenty-three years. Is it any wonder that in India it is estimated that babies are born a pound lighter than in the Western world?

Child marriage, like every other lowering of the status of woman, is costly not alone to the woman but to the race. Child marriage means the breeding of children

by immature women, undeveloped in body and unready in mind. The result is ill health and unhappiness for women. They grow old too soon. They share little in the comforts and adventures of life. They create little bodies, but they cannot create homes where children can grow healthy and wise.

Through Central Africa the marriage age for women is from ten to fourteen. In North Africa the marriage age for women is from nine to fifteen. In India there are two and one-half million wives under ten years old. In Japan the age is rising. The marriage age for women is now around twenty. The change can be laid to Christian influence, and to general recognition that to allow the development of the mother before marriage is the greatest insurance against producing a feeble race with mothers ill-equipped to nourish and mould it.

In China girls of thirteen and fourteen are married to men of forty and fifty. The husband is his wife's master. He may beat her. He may collect all her wages. The endless bargains between families over marriages and marriage settlements leave no place for the free development of the bride. And yet the story of the non-Christian home, with denial of active development to women, its debasement of her personality, its carelessness of her health and wastefulness of her maternity, is not the saddest story in the world. No one will deny that the oriental home, for all its likeness to a prison house, has its code. The oriental home, bad as it has been, may yet seem a haven of rest and providence for women and children.

The factory system has come to Asia and to Africa. Mill and machine are drawing women and their children from their homes. The old order crashes before advancing industry.

The unrighteous waste of life that attended even the slow evolution of modern industry under Christian institutions should warn us. What came about in a hundred years in Europe and America—the great substitution of the machine for the hand, and the accompanying rise of materialism—came slowly enough for a Christian idealism to accompany it. With child labor came the abhorrence of regarding children as so much industrial material. With the widespread regimenting of women in industry, came a new hope for the protection of her body and soul, as the creators of human life.

To the non-Christian world there must accompany the factory system, with its promise of production of enough to feed and clothe the whole world humanely, some Christian bill of rights to protect the workers in the mills. The new bounty must be bounty to all. It must mean a new access to the fruits of the earth for women and for children.

In Japan, seven times out of ten, the worker is a woman. Seven hundred thousand Japanese women are in the silk and cotton and other mills of Japan. They are enticed from the country districts, and bring their rosy cheeks to the city, under promise of good wages and kind treatment. They are herded in company dormitories. Often they are fed on food unfit for animals. They work at machines from eleven to sixteen hours a day. Some never leave the high brick walls of the crowded factory dormitory. Most of them work seven days a week. Some have two days off in the month. It has been estimated that one-third of the factory women of Japan contract tuberculosis each year.

The growing cotton and jute mills of India have the same problems. Here is wholesale waste of motherhood. Here is hundredfold disregard of the rights of human beings to be strong and healthy and free.

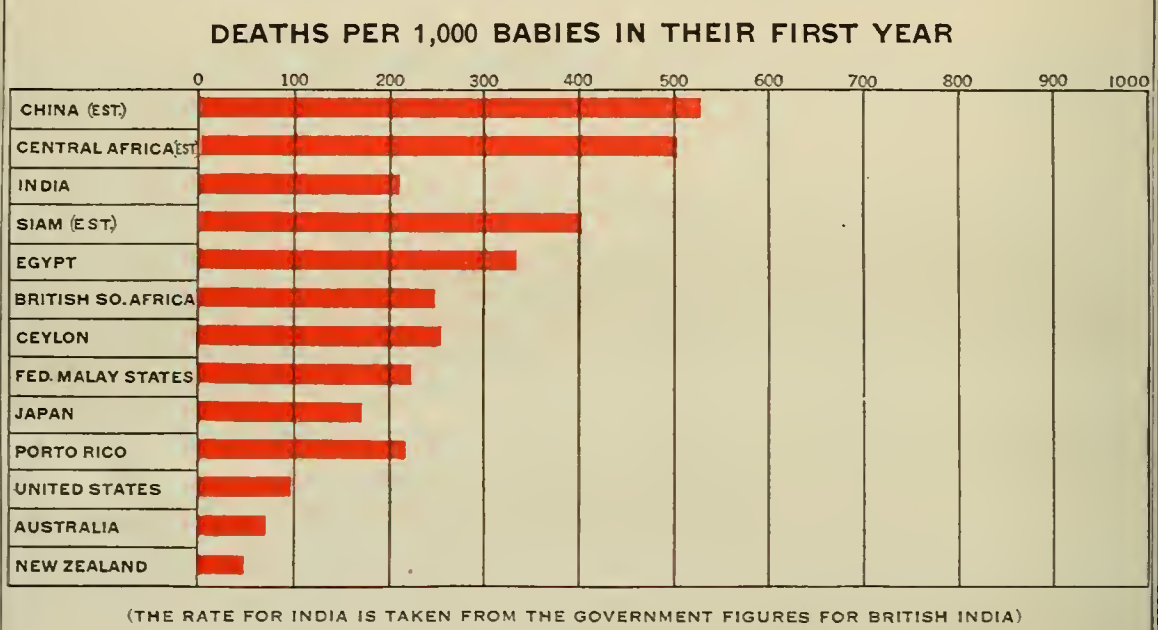
In Shanghai thirty thousand girls come up each year to work in the factories at one cent an hour. The city is not prepared to receive them. The little hall room, the crowded tenement of the Western world—even these do not stretch out to receive them. They are herded promiscuously with men. Here is a new degradation of the woman. At least, under the old code, she was one man's property.

Under the old laws, a Chinese woman cannot inherit property unless there is no possible male heir, natural or adopted. The new laws under the republic have not yet replaced old social laws. The woman of Africa has no property rights whatever. Under Mohammedan law woman may hold property, but there is nothing to protect her from exploitation of any kind, and usually she has no property to hold.

The great impetus to education, to better hygiene and sanitation, to more mature and freely chosen marriages for women, must come from the inculcation of the Christian ideal in the non-Christian world. When the women of those countries feel the urge of self-respect and self-ownership, when they feel their right to share their lives with humanity and in service, when they know what the Master thought of their power for light in the world, and how He valued them, more than half the battle for the kingdom of God will be won.

The non-Christian world stands or falls with its women.

HOW CHILD LIFE IS WASTED



(THE RATE FOR INDIA IS TAKEN FROM THE GOVERNMENT FIGURES FOR BRITISH INDIA)

ALL over the world an appalling waste of childhood is going on. The extent of that waste may be roughly indicated by infant mortality. Sir Arthur Newsholme, a great English authority on public health, has called the infant mortality rate the most sensitive index we possess of social welfare. It is a movable scale, adjusted by the value placed on human life. It is significant that the countries which have the lowest infant mortality rates are in the Christian world.

CHILDREN

AT LEAST one-third of the population of the non-Christian world is under twelve years of age. In the United States we hold a child a child, entitled to care and protection, until he is at least seventeen or eighteen years of age. In many parts of the non-Christian world children cease to be children even before they are twelve. In India, girls are married in infancy and begin to live with their husbands at the age of eight or nine. Children of nine are permitted by law to work in Indian factories, and still younger children are employed. In China little girls are sold into slavery when they are mere babies. There is no age limit for the employment of children in Chinese industries.

Scarcely one child in ten in heathen lands gets even a primary education.

All over the world an un-Christian and needless waste of childhood, mental, moral and physical, is going on. The extent of that waste may be roughly indicated by infant mortality. Sir Arthur Newsholme, a great English authority on public health, has called the infant mortality rate the most sensitive index we possess of social welfare. It is a movable scale, adjusted by the value placed on human life.

Only scattering figures for infant mortality in the non-Christian world are available. But it is estimated that in India one baby out of every five dies before it is a year old. Reports from certain scattered areas indicate an infant mortality rate as high as two or even three out of four.

In China, the China Year Book reports, infant deaths are so much a matter of course that babies are rarely given funerals as adults are; the little bodies are tossed into the scavengers' carts that go through the city streets.

These infant mortality figures gain in significance when they are placed beside the figures for the United States and modern European countries. The United States has an infant mortality rate of one in eleven, and even we cannot boast of setting a Christian standard; eight out of the twenty-two other countries for which statistics are available make a better showing than we do.

The non-Christian world accepts infant mortality with fatalistic apathy.

"It was written on his forehead," they say in India when a child dies.

The Christian world places a higher value on life. It has demonstrated that infant mortality can be reduced. By the multiplication of infant welfare stations, visiting

nurses, and various forms of educational work for mothers, New York City in five years brought down its infant mortality rate from 111.6 to 93.1 per 1,000 births.

New Zealand, by careful and systematic work for mothers and babies, has made her rate the lowest in the world—about half that for the United States.

Even in the tropics, work for the protection of maternity and infancy gives results; the infant mortality of the Philippines was reduced between 1902 and 1918 from 448 to 210 per 1,000.

What has been accomplished in the Philippines can be done anywhere in the non-Christian world, where public interest is aroused against the foes of life—ignorance and disease and poverty.

The Christian world knows that the causes that kill children in infancy maim and handicap thousands of children who survive. It must bear that knowledge to the non-Christian world.

Some one has estimated that from six to twelve million American children are victims of malnutrition—are not getting enough food or enough of the right sort of food. There are areas in the non-Christian world where all the children are undernourished. Mothers do not know how to be good mothers by instinct; they must be taught.

Education in the care and feeding of children must be part of the message of the mission; there must be more hospitals and more doctors. A Christian ideal of the dignity of woman, the sacredness of motherhood, and the duties of fatherhood, must be carried to the non-Christian world.

The intelligent Christian home is the defense of childhood in Asia and in Africa no less than in America. In all the non-Christian world there are perhaps half a million intelligent Christian homes. But the picture has its bright side. Christendom has had many centuries to build its homes; the non-Christian world has amassed half a million such homes in the course of the single century which measures the period of modern foreign missionary work.

Every missionary who goes into a non-Christian land and sets up a home, creating for his children a Christian environment, establishes a model of the kingdom itself.

But in the non-Christian world, as well as in the Christian world, some provision must be made for the child outside the home. There must be created a public sentiment in favor of free schools, of the public provision for wholesome recreation and of the protection of children in industry.

Western industry is creeping into the non-Christian world. With it goes child labor. Japan has seven thousand children under twelve employed in her factories; more than one hundred thousand under fifteen. Many of these children are employed in such dangerous occupations as the making of glass and of matches. The hours of labor in silk filatures and cotton mills range from eleven to sixteen. China, with her growing textile industry, employing numbers of children, has no child-labor laws.

The playground, the boy scout troop, the gymnasium, the social settlement, organized games, regulated motion pictures—all the healthful antidotes for wrong living that we have come to consider part of our duty toward childhood, especially in crowded cities—are almost entirely lacking in the non-Christian world. Where they exist, it is usually through missionary effort.

More than half the fight for a better world is won if the children are fairly equipped in body, mind and soul for the tasks of life. Theirs is the future of the earth—and theirs is the kingdom of heaven if we will but show them the way to it.

Children Enrolled in Elementary Schools

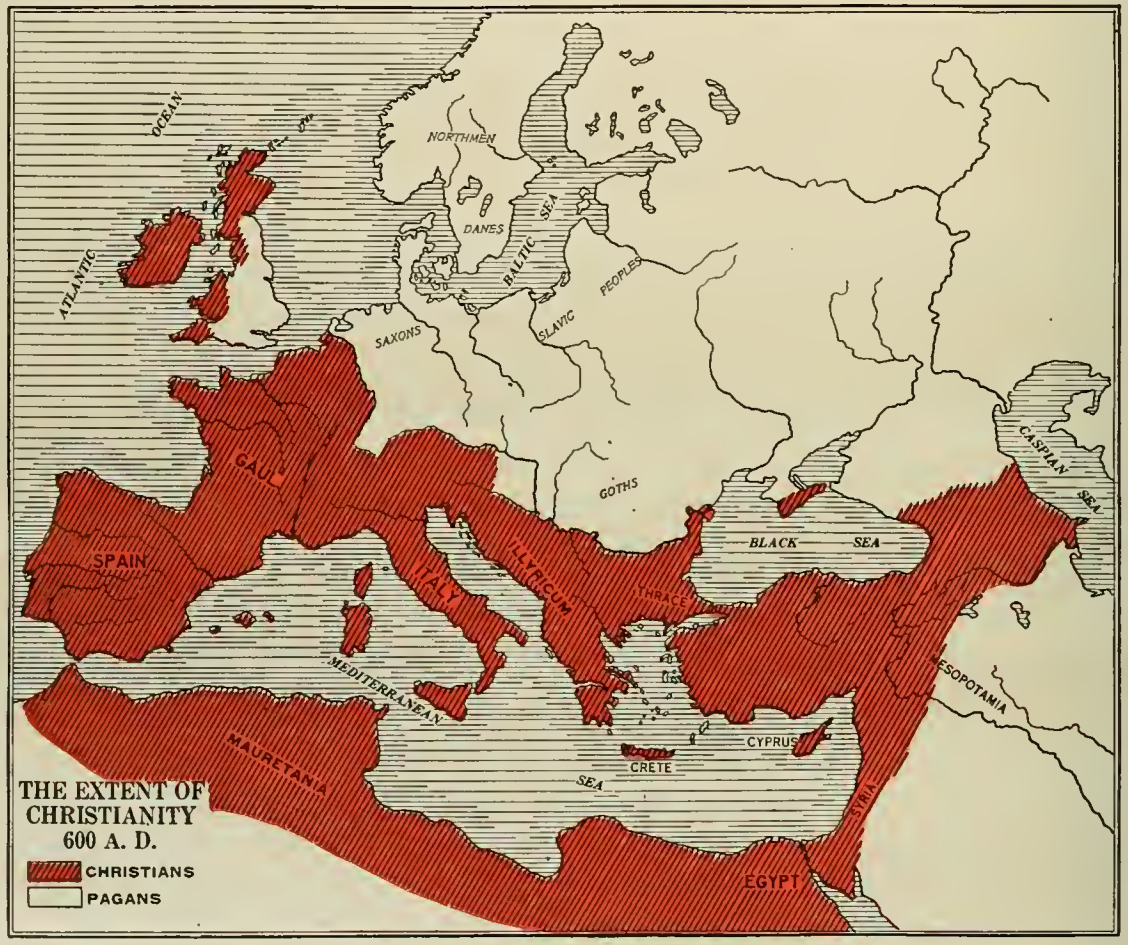
in the United States, England, France, and Countries in the Foreign Mission Field, at the Outbreak of the World War

A Comparative Study

(Statistics based on Report of the United States Commissioner of Education, 1916)

Countries	Population	Enrolment in Elementary Schools	Percent of Population Enrolled
United States	98,781,324	17,934,982	18.16
England and Wales	36,960,684	6,108,648	16.52
France	39,601,509	5,508,534	13.90
Honduras (British)	40,458	5,405	13.35
Japan	53,696,858	7,021,661	13.07
Argentina	7,467,878	890,000	11.91
Chile	3,551,703	381,883	10.75
Finland	3,115,197	333,980	10.73
Ceylon	4,262,097	381,334	8.94
Paraguay	850,000	71,324	8.40
Costa Rica	410,981	33,084	8.05
Honduras (Republic)	553,446	40,565	7.33
Uruguay	1,279,395	91,746	7.17
Mauritius-Africa	379,853	20,958	5.51
Colombia	5,100,000	280,000	5.50
Salvador	1,225,835	54,514	4.44
Ecuador	1,500,000	65,531	4.36
Russia	163,919,000	6,180,510	3.77
Peru	4,500,000	146,272	3.25
Guatemala	2,119,165	61,136	2.90
Brazil	24,308,219	634,539	2.61
Bolivia	2,520,540	58,865	2.33
India—British Provinces	242,988,947	5,447,850	2.24
India—Mysore (Native State)	5,806,193	108,143	1.86
Venezuela	2,755,685	47,334	1.72
Mexico	15,501,684	120,295	.76

RELIGIOUS BOUNDARIES ARE SHIFTING BOUNDARIES



IF THE Christian world should be wiped out today, there would still be in the non-Christian world a force for Christianity numerically greater than that existing at the end of the first century, from which has sprung today's Christian population of more than half a billion souls—a third of the population of the world. At the beginning of the seventh century the Christian world had grown to include all the countries on the Mediterranean, and several others.

RELIGION

IN ALL the world there are, as nearly as can be estimated, one hundred and thirty million Protestant church members. Over 95 per cent. of this number live in the United States, the British Isles, Canada, Continental Europe or Australasia.

About one-fifth of 1 per cent. are scattered through the Latin-American countries. Four per cent. live in what we know as the non-Christian world. In this number are included Europeans and descendants of Europeans. About 2 per cent. of the Christians of the world have been converted from heathenism by the missions.

One person out of every four in the United States is a communicant in a Protestant church. In the British Isles the proportion is one person out of every seven, in Continental Europe it is one out of five. But in the non-Christian world, there is only one Protestant church member for every 200 of population, if Europeans and their descendants are included, and only one for every 400 among the native races.

Counting converts to the Roman Catholic Church and converts who are not church members, the Christian population of heathendom reaches fifty million. After a hundred years of missionary effort the great mass of the people remain almost untouched.

Yet there is a powerful leaven working in that mass. The number of Christians in Asia and Africa today is greater than the number of Christians in all the world at the end of the first century A. D. If the Christian world should be wiped out of existence today, there would still be in the non-Christian world a force for Christianity numerically greater than that existing at the end of the first century, from which has sprung today's Christian population of five hundred and sixty-five million souls, 34 per cent. of the population of the world.

By 600 A. D. the Christian world had grown to include all the countries on the Mediterranean and a few others.

What the World Believes

The religious boundaries of the world are always changing. The history of religion is the story of a series of conquests over great masses of people. Sometimes they have been conquests of the sword. Oftener they have been peaceable conquests of peoples hungry in spirit.

Today the principal religions of the world are as follows:

Religion	Adherents	Percentage
Christians	565,000,000	34.2
Taoists and Confucianists	301,000,000	18.3
Mohammedans	222,000,000	13.44
Hindus	211,000,000	12.8
Animists	158,000,000	9.7
Buddhists	138,000,000	8.4
Shintoists	25,000,000	1.5
Jews	12,000,000	.74
Unclassified	15,000,000	.92

Fifty-four per cent. of the peoples of the world are adherents of some one of the five great oriental religions.

Some of the spiritual and ethical concepts on which these religions were based were wise and noble; but most of the wisdom and nobility has been lost under a mass of empty form and degrading superstition and vicious practise.

The oriental religions are as dead as the civilizations from which they sprang. They have lost their contact with life. The peoples of the Orient are ready for the revitalizing force of Christianity.

Almost 10 per cent. of the peoples of the world are Animists. Animism is one of the most primitive forms of religion. It is the defense of ignorant man against the mysterious forces of nature. He cannot understand them, so he regards them as something to be propitiated by worship and sacrifice. Animism makes one hundred and fifty-eight million people slaves to their environment.

Missionaries in Foreign Fields

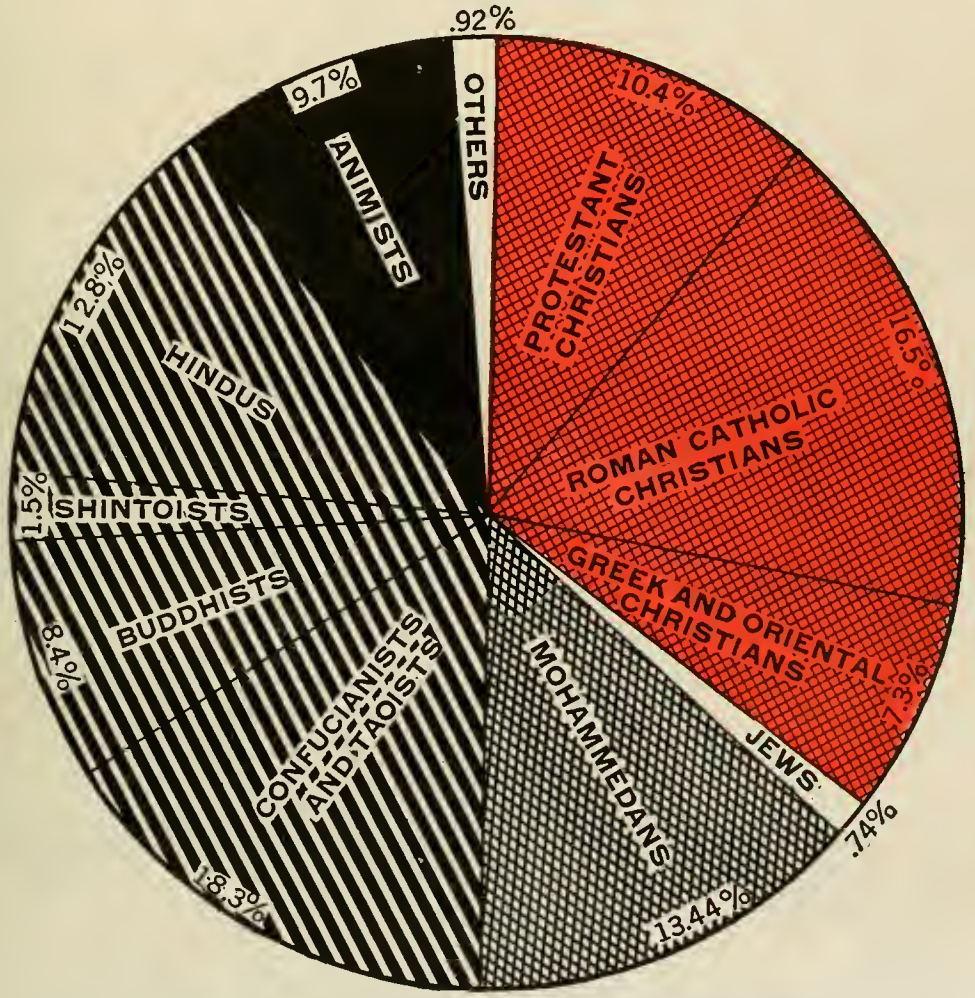
At present there are in the non-Christian world 20,400 Protestant missionaries, American and European—one for each 55,000 inhabitants. China has one missionary for each 65,000 of population. India has one missionary for each 62,000. Japan has one missionary for each 52,000. Africa has one missionary for each 24,000.

The Christian missionaries scattered throughout heathendom are a very few in comparison with the great masses of people for whom they are working. And yet they have been able to achieve results out of all proportion to their numbers.

The object of Christian missions is to establish self-supporting, self-governing and self-propagating churches with the highest modern ideals as to the meaning and power of their gospel message.

Not only have thousands been converted to Christianity, and thousands of others touched by its influence through school or hospital or some other of the many mission activities, but there are signs that Christianity is taking root in native life. In India, China, and Japan as well as in many scattered sections of the mission field, there are now many flourishing congregations and religious organizations manned

WHAT THE WORLD BELIEVES



NEARLY two-thirds of all mankind is enslaved by religions whose spiritual impulse is lost under a mass of empty form or degrading superstition or vicious practise. The emerging peoples of the non-Christian world are ready to exchange their outworn creeds for the vitalizing force of Christianity. Can we withhold it?

and controlled by converts, sometimes in cooperation with missionary bodies or in affiliation with a denominational group in Europe or America, and sometimes, but more rarely, absolutely independent.

In Japan there is a group of six national autonomous bodies with a membership of 107,460. Autonomous or semi-autonomous churches in China have a strength of approximately 159,780 members.

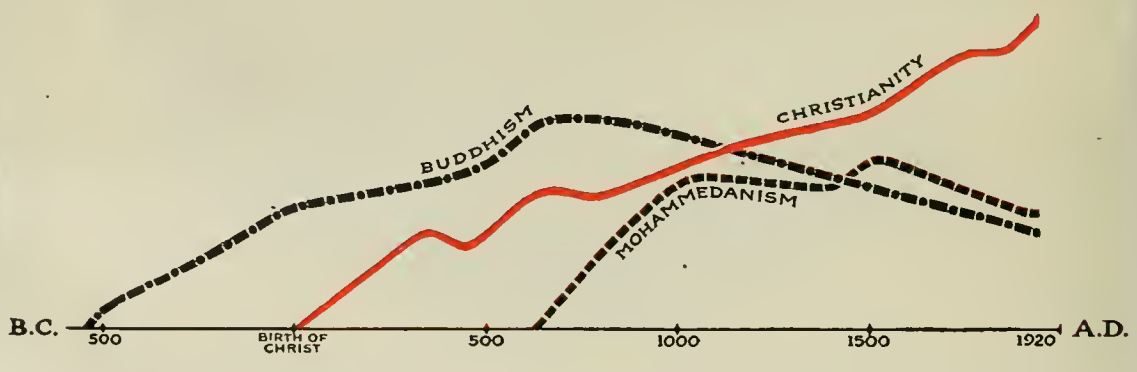
India has a number of practically self-governing churches.

Christianity is on the road to becoming indigenous when such a movement as the China for Christ Movement is, by common consent, put under the leadership of Chinese ministers and laymen, and has a promise of receiving a considerable part of its support from the Chinese Church.

The non-denominational Chinese Home Missionary Movement, which has opened work in Yunnan, shows the vigor and life of the Chinese Church and its ability to work unhampered by denominational lines.

India is supporting a significant native missionary society, which keeps thirty workers

THE CONTEST OF RELIGIONS



CHRISTIANITY has gone further toward becoming a world-faith than either Buddhism or Mohammedanism. Christianity is still in the ascendency. Buddhism and Mohammedanism are on the decline.

in the field. There is a strong Indian Christian Association. At one of the latest national meetings of this association, not only Protestant Christians but Roman Catholics were in attendance.

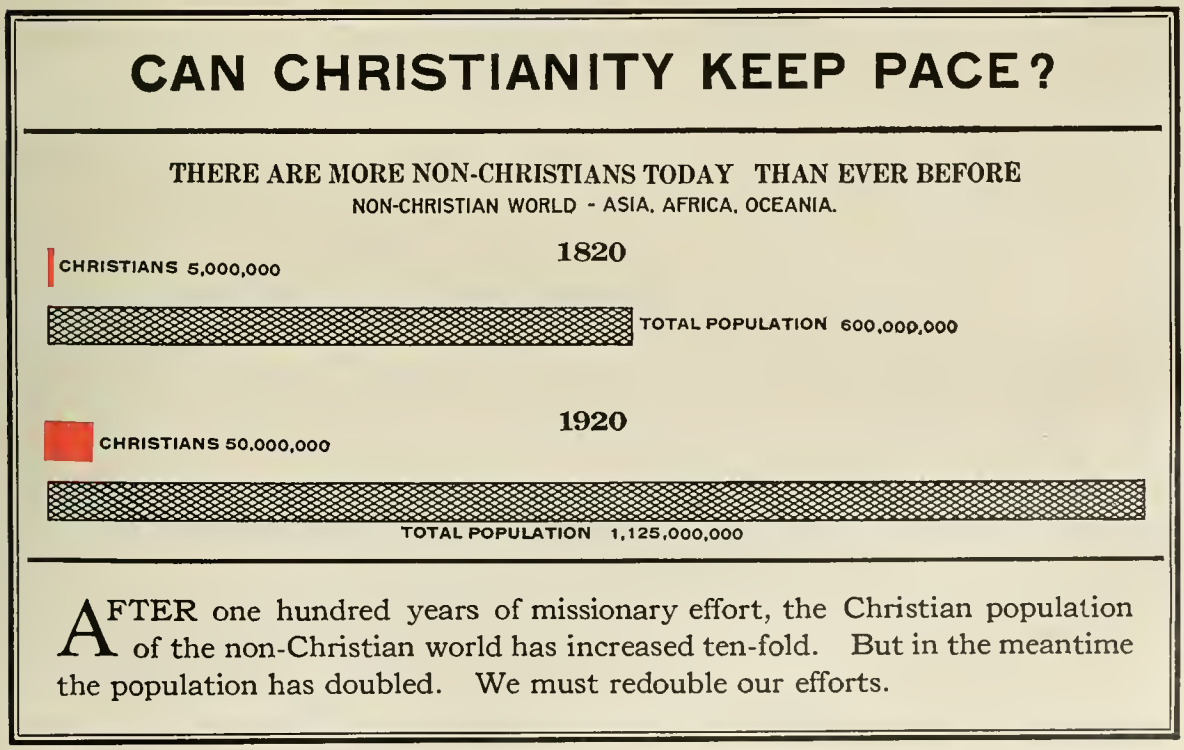
In many respects the Christian church in non-Christian countries is more vital and more progressive than it is in Christendom. The young church is apostolic in zeal.

Missionary Cooperation

In most missionary fields denominational barriers, insofar as they interfere with the common cause, are being broken down. There is a growing movement toward union or cooperative enterprise among the Protestant missions.

In China, a large percentage of the British and American missions are participating in some union movement. There are seventy-two cooperative missionary organizations in this one country alone, including forty-four schools, nine union theological seminaries, three union hospitals, four union evangelistic organizations, and six administrative bodies.

From the beginning there has been a tendency toward cooperation among the missionaries of Japan. Practically all the Protestant missions are interested in one or another of the activities of the Conference of Federated Missions.



In India and Africa, the movement toward cooperation has not gone so far. The one field is too old, too hampered by conservatism; the other is too new, the missionaries are too scattered.

But in practically every mission field a beginning has been made toward a combination of the forces at work in the common cause of the evangelization of the world.

Unoccupied Areas

According to the most conservative estimate there are at least 160,000,000 people of the non-Christian world utterly untouched by missionary effort. This figure does not include the peoples of localities—and there are many such—where there are merely not enough missionaries to handle the work; it includes only the peoples living in areas where there are no missionaries at all.

There are still 480,000 square miles of territory in China proper with thirty-five million to forty million inhabitants utterly unclaimed by any missionary agency, and in Turkestan, Tibet and Mongolia there are eleven or twelve million more forgotten non-Christians.

At least twenty-six million of the natives of Central Africa have no missions among them or near them. Of the remaining twelve million over one-half are practically untouched by the influence of the missions.

Afghanistan, with a population of 6,380,500; Nepal, with a population of 5,639,092, and Bhutan, with about 300,000 inhabitants, are all without missionaries.

In Central and Southeastern Asia, in the Near East, in Latin America, there are millions waiting to hear the Word of God.

With the exception of Afghanistan, Nepal, Bhutan, and Tibet, there is practically no country in the world where it is not legally permissible to preach the religion of Christ.

It is estimated that, given men and money, all China could be occupied by missionaries in the next five years. China is exceptionally well organized for missionary effort. There is the China Continuation Committee, which can act as a clearing house for boards wishing to open new missions. The large number of missionary societies makes it possible to draw on existing work for experienced leaders to go into new fields, while they are replaced with new workers from America.

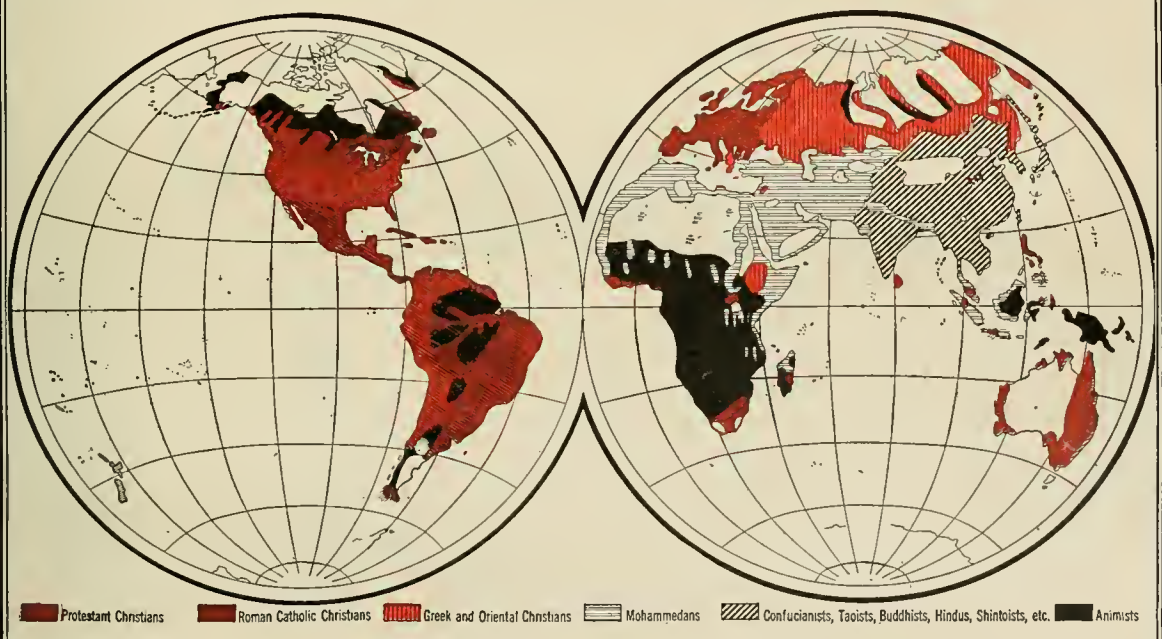
Where are the men and money to come from? They must come from the United States. Europe has more than two and one half times the number of Protestant communicants that the United States has; yet Europe is not alive, as is the United

States, to the necessity for extending the boundaries of the kingdom of God. Europe, furthermore, will be crippled for years to come as a result of the war, and will have many problems of her own to solve.

Our Quota for Foreign Missions

There are at present in the field 24,500 missionaries; 9,700 of these come from Europe, 10,700 from the United States. According to the budget of the Interchurch World Movement, America must furnish 3,434 new missionaries for 1920.

PREDOMINANT FAITHS OF THE WORLD



ALMOST two-thirds of the area of the earth is still predominantly non-Christian. There are one hundred and sixty million people of the non-Christian world who are utterly untouched by Christian missionary effort. This figure does not include people of the localities where there are merely not enough missionaries to handle the work; it includes only the people living in areas where there are no missionaries at all. It is within the power of the Christians of the United States to bring the heathen countries under the banner of the Lord. The missionary is the best emissary for world brotherhood and world peace.

In 1919, Continental Europe contributed $1,579,049 to foreign missions; the United States contributed $29,242,527. The budget proposals of the Interchurch World Movement for 1920 ask for $107,661,488, which includes a few five-year budget items as further explained in Table I, on pages 158 and 159.

Four dollars from every Protestant church member in the United States would pay the year's expenses of foreign missions. There are few of our twenty-six million Protestants who could not manage an annual contribution of four dollars. The majority could give much more.

Is it worth while to send to the non-Christian world 1,174 ministers to preach the gospel of Christ? Is it worth while to send 1,290 teachers to help lift the cloud of ignorance that obscures the truth? Is it worth while to send 655 doctors to spread Christian standards of health and sanitation among suffering millions? Is it worth while to give $107,000,000 out of all our wealth, that two-thirds of the human race may be offered a living, vital truth to live and work by, in exchange for outworn creeds and cramping superstitions?

Interchurch World Movement Estimates of Missionaries Needed for Evangelistic Work

	For 1920 Missionaries	For 1920-1925 Missionaries
Africa	274	833
China	277	702
India	235	607
Japanese Empire	154	430
Southeastern Asia	44	126
Philippines	33	63
Near East	49	142
Latin America	108	352
Total	1,174	3,255

PART II.

GEOGRAPHICAL SECTION

EUROPE

STATISTICS would seem to indicate that Europe is by far the strongest section of Protestantism. A study of the number of Protestant communicants in Europe and the British Empire as compared with those in the United States shows this strikingly:

United States	25,980,456
British Empire:	
British Isles	6,750,426
British Possessions	13,398,532
Continental Europe	70,478,896
	116,608,310

As a force for the evangelization of the world the statistics for continental Protestantism are less encouraging. The United States is far ahead in the number of foreign missionaries (men and women):

United States	10,668
Great Britain and Ireland	7,010
Continental Europe	1,720

With more than two and one-half times the communicants, Continental Europe furnishes only one-sixth the number of missionaries supplied by the United States. The comparison of total gifts is less fair owing to the differences in the value of currency, but is none the less interesting. Protestant Europe (continental) contributes only a little over one-twentieth as much money for the evangelization of the world as does the United States. The figure for Continental Europe is $1,579,049, compared to $29,242,527 for the United States, for 1919.

After making all allowances due for the war, the fact is plain that European Protestantism, notwithstanding the size of the European colonial empires and the number of European political, commercial and other contacts with the non-Christian world, has not yet been captured by the ideal of the completion of the kingdom of God on earth. It is at least clear that for the immediate future European Protestantism may be counted neither in men nor money as a large asset in the task of world evangelization. This may be said without in any way discounting the extent or the fine quality of European Protestant foreign missionary work. It is merely an important factor for the people of the United States to consider in measuring up their own responsibility in this great task, especially in the next few years.

BIRTHPLACE OF MISSIONS

IT OUGHT to be added that Europe is, always has been, and always will be an important spiritual asset both to world evangelization and to American Protestantism. Foreign missions had their birth in Europe, and in some important phases of missionary work European missions have not only been pioneers but also set the pace for all other missions.

But Europe has been bled, not merely by the war, but by a long period of emigration, in which hosts of Europe's more aggressive religious leadership have removed to America, and much of this leadership now serves the kingdom in American missionary societies.

The time has come when the United States may well consider this accumulated debt which it owes to Europe for both men and ideas, and attempt in some measure to repay it. As compared with European, American Protestantism now finds itself incredibly rich in material wealth and not drained of leadership. It is only just and right that the United States should now study how it may begin to repay the debt, and do it in a way which will strengthen and not weaken the total force of the kingdom of God.

MUST WORK TOGETHER

THE spiritual and moral welfare of Europe is a vital concern to America for two reasons: European conditions directly influence the United States by both communications and migrations. They also are carried directly to Africa, Asia, and even more to Latin America. The kingdom of God will not come in these continents by the unaided effort of the United States, no matter how great the expenditure of men and money.

European Protestantism is in temporary need of assistance in two ways: through direct cooperation with existing churches and denominations, assisting them to repair their losses and reestablish themselves in prosperity, and by the establishment of new churches in which the peculiar evangelistic emphasis and the social service ideals so common in American Protestantism may have an opportunity to demonstrate their value in the religious life of Europe. This latter opportunity is not dissimilar to that which every American Protestant church faces in our own American cities and industrial communities.

Far-seeing leaders in European Protestantism are agreed that new life and new vision must be introduced to restore the church to a position of moral and spiritual leadership. The so-called "State church" is rapidly disappearing, but the traditions which have circumscribed and restricted the influence of the State supported and controlled church remain. There is a great lack of social vision, not merely in the churches now or until recently supported by the State, but also in the evangelical churches which have in other respects so largely carried forward the ideals of aggressive Protestant Christianity.

Outside the existing Protestant churches there is a large and steadily increasing mass of freethinkers, many of whom have separated themselves from either the Roman or Greek Catholic churches and are now without religious or church loyalties.

The opportunity of American Protestantism to help its European brethren is also a precious opportunity of service in a ministry of reconciliation in the success of which the extension of the kingdom of God throughout the world is at stake.

SURVEY IN EUROPE

IF THE question be asked, why Europe is included in the foreign division of the Interchurch Survey, there is only one answer: because Europe is geographically foreign to the United States. This section of the world has been studied in the same manner and is here presented for the same reasons that the United States and Africa appear. On account of the war it has been more difficult to secure satisfactory returns from Europe than from China or other distant sections. The following statement is as complete as present available data make possible and is necessarily tentative.

The total area of twenty-two countries included in this statement (which excludes Great Britain and Ireland, but includes Siberia) is

10,342,290 square miles, three and one-half times the area of the United States, with a population of four hundred and seventy-three million, four and three-tenths times that of the United States.

DISTRIBUTION OF RELIGIONS

CONSIDERED religiously, Europe's populations are distributed among the Roman Catholic Church, Greek Orthodox and other Eastern churches; Protestant State churches (now in process of disestablishment in Central and Eastern Europe); Protestant free churches; American and other foreign denominations, and free-thinking masses.

An excellent work also is being carried on in many of the European countries by such undenominational religious forces as the Young Men's Christian Association, the Young Women's Christian Association, Bible and tract societies, the World Sunday School Association and similar bodies.

It should be borne in mind that the missionary data of Europe cannot be read and interpreted in the same manner as other foreign statistics. In Europe so much of the work is self-supporting, or nearly so, that the participation of American bodies in the crusade for the kingdom there frequently is little more than fraternal counsel and encouragement, with limited financial cooperation.

For convenience in study in the following pages, Europe is divided into sections: (1) Northern Countries; (2) Western and Southern Countries; (3) Central Countries; (4) Eastern Countries; (5) Russia; (6) The Balkan Group.

I. Northern Countries

THE northern countries of Norway and Sweden, Denmark and Finland constitute a group of European peoples quite distinct from any other of the groups we shall consider. Their areas and populations are as follows:

Country	Area in Square Miles	Total Population	Protestants
Norway	124,642	2,632,011	2,629,250
Sweden	173,035	5,800,847	5,515,504
Denmark	15,582	2,940,979	2,732,792
Finland	125,689	3,300,650	3,213,715

Norway, Sweden and Denmark are socially and economically intact, virile and energetic, offering religious freedom to all. Contiguous to a distraught Russia and a Germany seeking new ideals, they offer a splendid base for helpful approach to these countries. Archbishop Söderblum has said: "In Sweden we have the Church; in Norway, Christians; in Denmark, the community."

NORWAY

THE Evangelical Lutheran Church is endowed by the State, and the clergy are appointed by the king. There is complete religious freedom except that Jesuits are prohibited. The religious census for ten years ago showed: 10,986 Methodists, 7,659 Baptists, 714 Mormons, 143 Quakers, and 2,046 Catholics. The Board of Foreign Missions of the Methodist Episcopal Church and the American Baptist Foreign Mission Society financially sustain evangelical work as follows: Ninety-eight churches, 155 preachers, thirty-nine Sunday schools, 13,593 scholars.

SWEDEN

LUTHERAN Protestant is the State religion. The king must be a Lutheran. There is complete religious liberty for all others, and of late a movement has begun, as in all Scandinavian countries, looking toward the separation of Church and State. Aside from the Lutheran population there are Protestants, Dissenters, Methodists and Baptists to the number of 14,715; Roman Catholics, 3,070, and Jews, 6,112. The Board of Foreign Missions of the Methodist Episcopal Church and the American Baptist Foreign Mission Society sustain evangelical work as follows: 1,819 churches, 1,268 preachers, 72,873 members, 1,501 Sunday schools, 87,697 scholars. Archbishop Söderblum is the leader in church life.

DENMARK

THE Lutheran Church predominates, but is separated from the State. There is complete religious liberty. Nine-tenths of the population is Protestant. The American societies sustain work as follows: 175 churches and meeting places, 8,347 members, 148 preachers, 150 Sunday schools, 10,528 scholars.

FINLAND

THE national religion is Lutheran, but there is complete tolerance. The two American societies support: 126 churches and meeting places, 120 preachers, 4,765 members, 136 Sunday schools, 6,548 scholars. Finland is the only country in the northern group that suffered directly from the World War.

II. Western and Southern Countries

THIS group comprises the romance language speaking nations of Europe, except Switzerland, and includes also Holland. Of these countries, Holland in the north, and Spain in the south, alone escaped the calamities and devastation of war.

France, Belgium and Italy constituted the battle-grounds in Western and Southern Europe during the World War, and they challenge America's ministry of sacrificial love in the great work of restoration and rehabilitation. These countries, their areas and populations, are as follows:

Country	Area in Square Miles	Total Population	Protestants
Holland	12,582	6,724,663	3,334,447
Belgium	11,375	7,571,387	27,900
France (old)	207,054	39,602,258	600,000
Alsace-Lorraine	5,605	1,874,014	408,274
Spain	194,763	19,950,817	5,000
Portugal	35,490	5,597,985	4,491
Italy	110,632	36,120,118	123,253

HOLLAND

THE majority of the people, including the royal family, belong to the Reformed Church. The State budget contains fixed allowances for different churches, Protestant, Catholic and Jewish. There is complete religious freedom. The census of 1909 shows: Dutch Reformed, 2,588,261; other Protestants, 746,186; Catholics, 2,053,021; Jansenists, 10,082; Jews, 106,509; other creeds or possessing no religious affiliations, 353,158.

Holland, the ancient asylum for the world's oppressed, still maintains her tradition as the "cradle of liberty."

BELGIUM

THE number of Protestants in 1910 was given as 27,900, and the number of Jews as 13,200. The rest of the people are Catholic. There are about eighty Protestant pastors and evangelists. There is full religious liberty and part of the income of ministers as well as priests is paid from the national treasury.

FRANCE

AS IN no other country of Europe there is the great opportunity of helpful cooperation offered to the Protestant forces of America. French Protestantism, small but strong, senses its new opportunity in national evangelism and stands before newly opened doors in colonial missions.

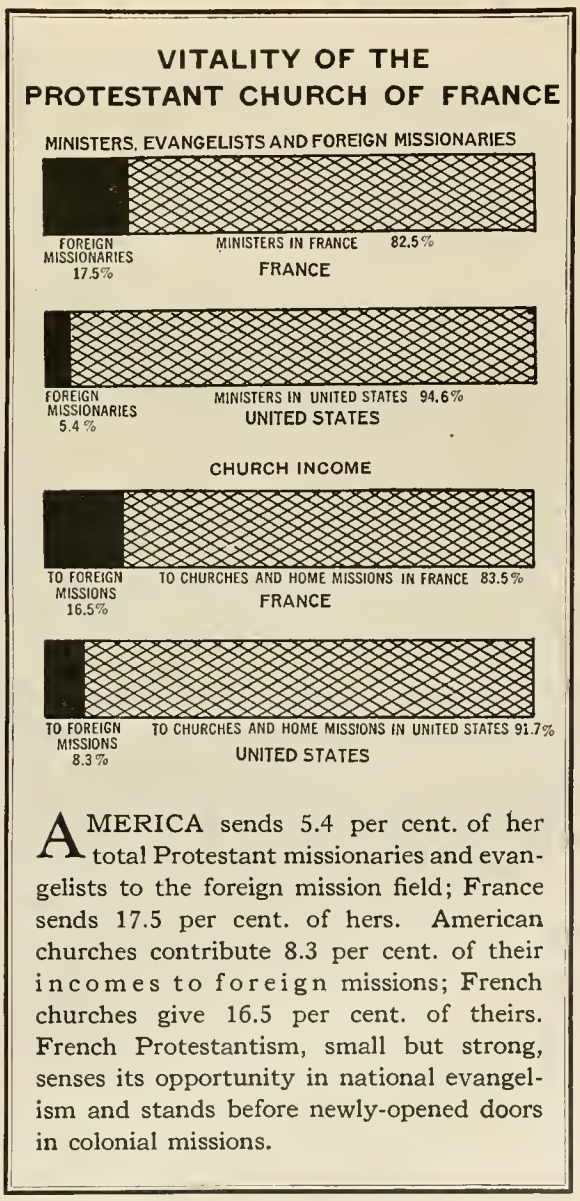
Realizing that evangelical France has enormous vitality, American Protestant workers should cooperate in entire harmony with her program; establish headquarters for all Protestant agencies, and preferably use the channel of approach already made by the Federal Council of Churches of Christ in America with the French Protestant Federation.

When the newly acquired territory of Alsace-Lorraine is included, France has a total Protestant population of about one million, one-fortieth of her population, but less than half of the Protestants can be said to be related closely to any church. It is estimated that not quite three-fourths of the French people maintain any intimate relation with any church.

The Protestants of France may be classified in six major divisions: the Reformed Church, which is Presbyterian in polity and Calvinistic in doctrine, and which is divided into two factions, the Evangelicals and the Liberals; the Lutheran Church, which will largely benefit from the additions from Alsace; the Free churches, which broke away from the State church in 1848 and since the disestablishment have existed as one of the Protestant denominations; the Baptist and Methodist churches, first transplanted from England and now assisted also from the United States, and the independent churches and missions, in which are included the McAll Missions. The two wings of the Reformed Church, together with the Lutherans, account for about two-thirds of French Protestantism.

The American Baptist Foreign Mission Society and the Board of Foreign Missions of the Methodist Episcopal Church assist the Protestant cause in France through the agency of seventy-one churches and meeting places, 104 preachers, 2,659 members, seventy Sunday schools, 1,852 scholars, and three missionaries.

The vitality of the Protestant Church in France is to be judged not so much by its nominal or



AMERICA sends 5.4 per cent. of her total Protestant missionaries and evangelists to the foreign mission field; France sends 17.5 per cent. of hers. American churches contribute 8.3 per cent. of their incomes to foreign missions; French churches give 16.5 per cent. of theirs. French Protestantism, small but strong, senses its opportunity in national evangelism and stands before newly-opened doors in colonial missions.

active membership as by the strength of its missionary zeal. While the American Protestant churches support in the non-Christian world missionaries to the extent of 5.4 per cent. of the total number of ministers and evangelists, France sends 17.5 per cent. of her ministers and evangelists to the non-Christian world.

Likewise, while the American churches devote 8.3 per cent. of their total income to foreign missions, the French churches give 16.5 per cent.

SPAIN

THIS country has enjoyed nominal religious toleration for fifty-two years, although full religious liberty has not yet been granted. It may be safely asserted that today a convert to Protestantism in China or India is freer from persecution and the danger of social and economic ostracism than is the convert in Spain. The State spends annually about $8,200,000 on the support of the Roman Catholic Church.

The number of members actually enrolled in the Protestant churches does not exceed four and one-half or five thousand. Probably fifteen thousand more would acknowledge themselves to be Protestants. There are about 150 regularly organized Protestant congregations. The Spanish Protestant churches are joined together in the Spanish Evangelical Alliance, a very loose organization with no legislative powers. Within the alliance are two groups of Protestants: the Spanish Reformed Church, largely inspired and assisted by British and Irish Anglicanism and having a total strength of less than one thousand people, and the Evangelical churches, in which are joined together the mission churches of the following Protestant bodies: American Congregationalists, German Lutherans, Scotch and Irish Presbyterians, and many scattering congregations. In addition to these congregations there are the British Wesleyan missions, various Baptist groups, including the Plymouth Brethren, and the Seventh Day Adventists.

Excellent educational work has been established by the Congregationalists, although of very limited extent, and there are two schools for the training of ministers, one under the direction of German Lutherans and the other sustained by Scotch Presbyterians. The Board of Foreign Missions of the Methodist Episcopal Church has recently begun work in Spain.

PORTUGAL

THERE is a Protestant community of about five thousand in a population of nearly six million. There is complete religious liberty, a separation of the Church and State, support of all churches being voluntary.

The following Protestant churches, chiefly British, are at work: Episcopal, Baptist, Congregational, Presbyterian, and Plymouth Brethren. The Baptist Church at Oporto has eighty members, the British Wesleyans have 2,300 members and various sub-stations for missionary work; the Congregational Church, assisted by gifts from Brazil, has eighty members; and the Presbyterian Church, also supported from Brazil, has one hundred members. The Episcopal work is more extensive, consisting of six churches, ten ministers and missionaries, and seven hundred members. There are also six schools with eight hundred pupils and property to the value of $40,000.

ITALY

OF THE evangelicals in Italy, about twenty-five thousand belong to the Waldensian Church; ten thousand to other evangelical Italian churches, and thirty thousand to foreign Protestant bodies.

While the nominal State religion is Roman Catholic, freedom of worship is granted to all recognized religions. The Pope has permitted the gospels and epistles to be read at mass in the vernacular instead of in Latin. During the war Protestant agencies distributed the New Testament in large numbers, thereby creating a great demand for more.

About one and one-half millions of people in Italy are non-professing or religiously unclassified, furnishing opportunities for extended evangelism.

"Protestantism is growing and indifference is

alarmingly on the increase," says the *Missionary Review of the World* (March, 1919), quoting from the Roman Catholic journal *America*. "In 1862 there were 32,975 Protestants of various sects in Italy; in 1901 there were 65,595; in 1911 the number had grown to 123,253, which means that in ten years it had almost doubled. The writer believes the official registration of Protestants would be still greater were it not that human respect prevented certain Italians from publicly proclaiming their apostacy."

The same journal is authority for the statement that 5 per cent. of the entire population, according to the census of 1911, were either Protestant or professed no religious faith, a great increase in ten years.

There is both need and place here for Protestant secondary schools. The Board of Foreign Missions of the Methodist Episcopal Church conducts work in Italy through twenty-one churches, seventy-eight preachers, 4,132 members, fifty-one Sunday schools, 2,811 scholars, and nine missionaries. Educational work also is carried on by thirty-five teachers.

III. Central Countries

THREE countries constitute the Central European group. They are Germany, Austria and Switzerland. The area and population of each of these countries are as follows:

Country	Area in Square Miles	Total Population	Protestants
Germany	203,176	63,051,979	39,991,421
Austria	40,127	9,320,546	596,000
Switzerland	15,976	3,937,000	2,107,814

SWITZERLAND

THE population is nearly four million, about one-third of whom are Roman Catholics and the biggest part of the remaining two-thirds are Protestants. Of the total, two and a half million speak German, eight hundred thousand French, three hundred thousand Italian.

The work of the Board of Foreign Missions of the Methodist Episcopal Church and that of the Missionary Society of the Evangelical Association of North America in Switzerland are represented by 135 churches, 116 preachers, 18,125 members, 265 Sunday schools, and 23,272 scholars. Through the International Committee, the Student Department of the Young Men's Christian Association is conducting work among foreign students in Switzerland.

The Swiss missionary societies are much in need of help, due to losses during the war.

AUSTRIA

IN ALL national characteristics Austria is a close parallel to Germany. Vienna, its beautiful and populous capital, should become the center of evangelical and evangelistic activity. Before the break-up of the Austrian Empire, the work of the Board of Foreign Missions of the Methodist Episcopal Church, and that of the American Board in Austria-Hungary, stood as follows: ninety churches, thirty-six preachers, 3,063 members, seventy-eight schools, 1,379 scholars.

A promising Christian movement, the Christocratic Student Movement, is operating in Austria, Czecho-Slovakia, Croatia and Poland.

GERMANY

UNDER the new regime the State church is being disestablished. This leaves religious education in the hands of the Church, giving the Sunday school a bigger field.

In addition to the former State church, several evangelical and evangelistic movements are working in Germany, as are the Roman Catholics and Jews. The Board of Foreign Missions of the Methodist Episcopal Church, the American Baptist Foreign Mission Society, and the Missionary Society of the Evangelical Association of North America, maintain 1,211 churches and meeting places, 1,324 preachers, 91,190 members, 1,104 Sunday schools, and 66,262 scholars. The nation's great need is stabilized government and industry.

IV. Eastern Countries

IN THIS group we are met, on the one hand, by the stirring spectacle of a people attaining a national resurrection, as in the instance of Czecho-Slovakia, of Poland, of Hungary. On the other hand, we are confronted by the World War's direst and most appalling aftermath, as exhibited in the sufferings of Poland and Hungary.

Here, as in the central countries of Europe, the loss of life on account of lack of food, clothing and fuel, during the current year, will run into many hundreds of thousands, unless substantial relief is granted by America.

Country	Area in Square Miles	Total Population	Protestants
Czecho-Slovakia	60,000	13,000,000	352,700
Poland (new)	120,000	36,234,727	2,010,000
Hungary	109,188	18,264,533	4,035,768
Baltic Provinces:			
Esthonia	7,289	1,500,000	1,000,000
Lithuania (estimated)	81,815	4,833,000	Unobtainable
Latvia (Livonia and Courland)	26,752	2,500,000	Unobtainable

CZECHO-SLOVAKIA

FIFTY years before the days of Martin Luther, the ancestors of the people forming this pioneer of the new European republics, enjoyed religious liberty, and were 90 per cent. Protestant. Then came the Thirty Years' War and, with it, three hundred years of oppression, now happily at an end.

Here is a great field for Bible distribution. The Young Men's Christian Association is asking for two hundred thousand New Testaments for 1920. Here is need of a Christian publishing house and a training school for Bible men, preachers and Young Men's Christian Association secretaries.

Through the minister of national defense, the Y. M. C. A. was asked to put in operation a full army program of spiritual, mental and physical work. It also has established itself in four civilian centers. A union movement between Protestant bodies is now under way.

Some of the great needs of Czecho-Slovakia are: Christian leaders; a training faculty in connection with Prague University; establishment of a Christian literature publishing house; the possible expansion of the present plant of the American Board at Prague.

The faith of the Bohemian peoples in America cannot be over-estimated. America is to them the Moses to lead them and the other peoples of Europe to religious and civil liberty.

POLAND

THE shuttleboard of the Old World is Poland. More than 2,100,000 diseased, emaciated, and crippled victims of the World War have passed and repassed into their own countries through her territories. This weary pilgrimage is still in progress, and the need of emergency relief in food, fuel, clothing and hospital supplies, is nowhere so pressing as in Poland.

The country is predominantly Roman Catholic, but there are about two million Evangelical Lutherans and ten thousand Calvinists in New Poland. Lay and clerical leaders of Protestant Poland speak openly of a union of the Lutheran and Calvinistic bodies in order to create a national evangelical church.

Illiteracy (62 per cent. in Russian Poland), defective education, bad roads and the scarcity of railroads, are all serious obstacles to Poland's progress.

In cities like Lodz, where low wages, exceedingly long hours and child labor generally obtain, there is imperative necessity for the creation and operation of drastic measures of uplift and reform.

The International Committee of the Young Men's Christian Association is at work in twenty centers, and is invited to open nine more. The establishment of an adequately equipped publishing house, to meet the need for Bibles, tracts and other Christian literature, is also very necessary.

HUNGARY

HERE, as in Poland, an emergency relief is an unequivocal necessity. The Hungarian Reformed Church, with its two and a half million members, the largest Reformed or Presbyterian church in the eastern hemisphere, is threatened with the break-up of its territorial unity by the Czecho and Serbian invasion. Other Protestant churches in Transylvania (East Hungary)—Lutheran, with one and a quarter million members, Unitarian, Baptist and Methodist, with another quarter million—are similarly threatened.

It should be strongly urged that these churches be preserved in their spiritual and intellectual life and, regardless of any territorial changes, safeguarded in the full exercise of their religious liberty.

A great opportunity for helpful cooperation in Protestant programs of work is plainly indicated. Under the Bolshevist rule most congregations kept their churches but lost all their property, such as manses, schools, and other properties devoted to charitable purposes. Funds and endowments were confiscated. Ministers were forced to join soviets and trade-unions and take up secular labor in order to earn a living for themselves and their families.

All income received by the churches for any purpose is now on a basis of voluntary contribution.

Even in normal times, so swift and radical a change would have demanded great forethought and organization to bring matters to a successful issue. But as things are today the task is one of almost insuperable difficulty.

THE BALTIC PROVINCES

THE people of the Baltic Provinces, incorporated into the Russian complex of empire since the eighteenth century, are largely Aryan linguistic races, and are in a brave fight for their independence. The Courlanders, Livonians and Esthonians are of Ugro-Finnic stock, speaking languages akin to modern Finnish; the Letts are of Indo-Germanic stock, and their language is related to ancient Sanskrit. The Livonian seaboard is widely known in Russia because of its splendid summer seaside resorts, and constitutes the port key of Russia, with Riga, Windau, and Libau. Two-thirds of the people of Esthonia are Protestant; Lithuania is strongly Roman Catholic, and Latvia strongly Protestant.

Public instruction, especially in Esthonia, is on a high level. In common with Finland, Esthonia suffered a terrific shock of Bolshevik invasion. Hundreds of men and women were murdered; churches were desecrated. Help is needed to rebuild or at least restore the destroyed churches; support should be given to pastors, rendered destitute, and to widows and children.

V. Russia

ONE-QUARTER of Christendom lies within the borders of the old Russian Empire. Religious forces more vast than economic forces are alive today and moving toward the light in Russia. The revival of religious feeling that has been going on behind the dark curtain of blockade and censorship will outlive the Bolshevist regime. But Christian Europe and America must declare their brotherhood with Russia to save her.

The area and population of the old Russian Empire were divided as follows:

	Area in Sq. Miles	Population
Russia in Europe	1,997,310	149,764,000
Russia in Asia	6,294,119	29,141,500

The division according to religion was:

Greek Orthodox (with 12 million dissenters)	120,970,000
Roman Catholic (including Poland)	15,420,000
Mohammedan	18,742,000
Protestant	8,324,000
Jews	6,750,000
Other Christians	1,661,000
Other non-Christians	865,000

RELIGIOUS VITALITY

FROM the earliest times, the Russian mind has been preoccupied with religious questions. No other country, except the United States, has so many different Christian churches, or so many dissenting sects. Before the war 37 per cent. of the Christian communicants of Europe resided within the bounds of the old Russian Empire.

One index of the vitality of the religious life of a people is the extent and variety of the dissent from the established or historic church. Measured by this standard, the Russians were easily the most religious folk of Europe.

The great nucleus of Russian Christians were adherents of the Eastern Orthodox Church. The Eastern Church was also the State church, and closely identified with the governing machinery of the old Czarist regime.

The clergy of the Orthodox Church are the Black Clergy (the high monastic and celibate priests), and the White (married, lay) Clergy.

Broken off from the Greek Orthodox Church, or established church, is the Raskol or Schism. In the seventeenth century the Patriarch Nikon introduced reforms into the church, chiefly a revision of the missal. The Raskolniks, or "Old Believers," kept to excessive ritualism. The Raskolniks divide into the Popoftsky, who have priests, and the Bezpopoftsky, who have only elders.

The latter have often stepped out of the pale, not only of Christian but of natural morality. Always they believe that the end of the world is imminent. Their fanaticism has led to child murder, the self-starvation of whole villages, and a worship of Napoleon, whom at one time they believed to be the coming Messiah.

No one knows how many Raskolniks there are. The estimates run from nine to twenty millions.

They are widespread among the old colonists of the Urals and Novgorod, the energetic and genuinely Russian peasants of the North, the Siberian pioneers and the Cossacks of the Southeast.

The dissenters do not often practise proselytism. They have among themselves a sort of solidarity that amounts to freemasonry, a better talent at business, and better standards of living, which have placed them among the most secure and prosperous of the population.

SECTS DESCRIBED

M. ANATOLE LEROI-BEAULIEU'S authoritative "Empire of the Tzars and the Russians" describes in detail many of the sects not connected with the Great Schism. They fall into two groups, the Mystics and the Rationalist or Protestant sects.

The Mystic sects divide again into, chiefly, the Khlysti or Flagellants, and the White Doves or Skoptsi (eunuchs). The Khlysti call themselves the People of God, and every generation has a visible Madonna or Christ. They follow twelve ascetic commandments, which condemn stealing, swearing, marriage. They await ecstatic trance, and have habitual rites not unlike those of the whirling dervishes and American Shakers. The Skoptsi or White Doves are a widespread mystical sect, who are eunuchs, though marriage, in the interest of propagating the sect, is permitted for a time. They constantly practise proselytism. Outwardly they conform to the practises of the established church, but they are usually distinguishable.

In Protestant Russia will be found 3,572,000 Lutherans and 85,000 Reformed Lutherans. Their memberships are chiefly among the German and Swedish colonists imported by Peter the Great and Catherine, and among Esthonians, Finns and Letts.

There were over sixty-six thousand Mennonites among the Russians and German-Russians of South Russia. There were about five thousand Anglicans, chiefly among the British and American colonists settled for trading purposes in Petrograd and Moscow. Most of these have left Russia in the last two years.

The thirty-eight thousand Baptists and six hundred Methodists are in congregations founded by American agencies, chiefly among non-Russians in the Baltic Provinces.

Among the rationalist sects are the Molokans (milk drinkers), Dukhobortse (Wrestlers of the Spirit), large colonies of whom have emigrated to Canada; Stundists or Russian Evangelistic Baptists, and Sabbatists (Unitarians with Jewish rites).

In the aristocracy many groups with special doctrines had grown up. The young English Lord Radstock founded a group in the seventies for lay preaching, since the priests would not preach. Count Tolstoi's teachings created "Tolstoianism" and a form of Christian Buddhism and Evangelical Nihilism.

Among the minor sects, most of whose life is preoccupied with religious observances, are the Skakuni (Jumpers), Bieguni (Runners), Vozdukhantsi (Sighers), Moltchaniki (Silent Ones), Stranniki (Forest Hermits), Samojhigateli (Self-Cremators), and others. The Molokans abound in the agricultural communities of the South. They have frequently been visited by the English Quakers, who feel kinship with them. They are communists at heart and work to avoid the inequalities between the sexes and between the young and old. They care tenderly for their old people.

The Dukhobortse believe strongly in inner revelation. They believe that Christ lives, suffers, dies and is resurrected in every Christian life. The Stundists are strong among the German colonists in South Russia. They cling to the Bible alone.

All of Russia was greatly influenced by the teachings of Tolstoi, especially by preaching of action, and the redemption, not alone of one's own soul, but of mankind in general.

In summing up, M. Leroi-Beaulieu says:

"The Russian ideal, unconsciously half the time, is the application of Christ's ethics to public no less than to private life. Many believe that Russia is called to a lofty religious mission. Her mystic genius, her thirst for live truth, her natural turn of imagination, her

liking for bold experiments, her people's faith, her distinctive distrust of the human intellect, her contempt for abstractions, whether moral or material—all these are traits which seem to point to her vocation. . . . . .

"If communism can ever be anything but utterly Utopian, if it is capable of practical even though only partial application, it can be so only under religious discipline, and with charity as motive power."

RELIGIOUS FORCES ALIVE

THE vast curtain of censorship, and the smoky clouds of contradictory rumor that have hidden the state of spiritual and material facts about Russia from Western Europe and America, still have not obscured the fact that in Russia the potent religious forces of a spiritual people are more alive today than anywhere else on the continent. Holy relics have been burned and many pious frauds upset, but the vast mass of the people, perceiving these things in true proportion, have retained and exalted their capacity for spiritual life.

The Soviet Government has separated the church from the state and the school from the church. The former state church is decentralized and democratized. All church properties, together with those of all religious societies, have been nationalized, while anti-religious propagandists are allowed full freedom of utterance.

Operations of the Greek Orthodox, Roman Catholic and Protestant churches are unfettered in so far as they "do not disturb the public order and are not accompanied by attempts upon the rights of the citizens of the Soviet Republic."

PROBLEMS, OPPORTUNITIES

HERE are great problems that offer outstanding opportunities:

The inauguration of immediate efficient relief is indicated in those parts of Russia where the population is starving and epidemics are daily carrying off thousands of men, women and, particularly, children.

The Orthodox Church and the cooperative societies remain today the two great national institutions that have withstood the shock and reorganization of the Bolshevik regime. Lectures and discourses on religion, according to a recent article by Anitchkof in *New Europe*, are being attended as never before. The educated classes, who before the war were enfeebled by skepticism, have returned in force to the rallying point of religious centers. Diocesan and parish assemblies sit and rule, as usual. What the State could not withstand, nor the Constituent Assembly outlive, has only served to reinforce and deepen the old channels of religious life.

An encouraging and hopeful note is the broad attitude of many Orthodox priests and church leaders, who are looking not only to church reforms, such as the introduction of sermons instead of excessive ritualism, but also to the fostering of young people's societies, and a spirit of community service.

Russia offers a vast field for undenominational evangelism, and this opportunity for a united Christianity must not be lost.

The American Baptists and Methodists maintain work in Russia through 658 churches, 29,525 members, 371 Sunday schools, 17,009 scholars, one missionary and 164 preachers.

REUNION WITH WORLD

THE reunion of Christian Russia with the world may yet be the means of solving many of the most pressing problems of Europe and America. The appalling illiteracy of the nation will make the problems of communication with the nation at large difficult for many years. An authoritative estimate in 1917 pointed out that less than one-third of the population was literate. Among the women of the peasantry the figures run much lower.

In exchange for technical skill and machinery, Russia will bring again to the sum of world prosperity her raw materials. In normal times she was the leading flax-producing country of the world, and supplied 51 per cent. of the rye, 33 per cent. of the barley, 25 per cent. of the oats, and 22 per cent. of the wheat of the world.

She is the great timber country of Europe,

and is rich in furs, live stock, cotton, wool, tobacco, and every known metal. She is fourth in gold production, second to the United States in coal reserves, mistress of the platinum of the world, and fabulously rich in oil.

Protestant Christian effort can confidently look forward to liberal self-support for any sincere effort to unite the vast spiritual and material resources of Russia with those of Europe and America, in a common effort to extend the kingdom of God in Asia.

VI. The Balkan Group

THE Balkan States are the lost provinces of Christendom. They are now the portico of Christian Europe. Asia will judge the Christian invitation by what she sees of Christian institutions and ideals in the Balkan peninsula.

Country	Area in Square Miles	Total Population	Protestants
Bulgaria	37,000	4,500,000	6,254
Greece	42,000*	5,000,000*	1,909
Albania	(boundaries not yet defined)	1,500,000*	500
Jugo-Slavia	100,000*	12,000,000*	1,399
Roumania	53,489†	7,508,000†	22,749

* Estimated. † Pre-war figures.

NO MAN'S LAND

ALTHOUGH geographically a part of Christian Europe, the Balkan peninsula stands apart. For twenty centuries the Balkan States—Roumania, Bulgaria, Greece, Albania, and Serbia, now expanded to include the newly joined Southern Slav Kingdom of Jugo-Slavia—have been the no man's land between the Christian and non-Christian worlds.

A little larger than Texas, the Balkan States contain five nationalistic groups, with customs, armies, frontiers, political ambitions, and different European alliances. Since the final reclamation of their territory from Turkish domination in 1878, they have had three fratricidal wars, costing hundreds of thousands of human lives.

As had many times been predicted, the European war broke out over a Balkan quarrel. The roots of European dissension are the same as those of Balkan dissension. Until there is peace in the Balkans there can be no real peace in Europe. Until Christian peace prevails in the Balkans, there will be no peace between the Christian and non-Christian worlds, for the peninsula is the oldest highway between Europe and Southern Asia. It will be the zone of reconciliation or it will be a battlefield.

IMPOVERISHED PEOPLES

THE Balkan peoples are impoverished. They have had seven years of war in the last ten years. Their women and children have been refugees, suffering torments in greater numbers even than the women and children of Belgium and France. Typhus has swept over their peninsula. Bolshevist and anti-Bolshevist forces have embroiled them. The old Mohammedan abuses have left their marks on the people.

Their rich natural resources are a temptation to their neighbors; for the peninsula is rich not only in its strategic position for trading purposes but in its oil and agricultural products. Before the war Bulgaria produced twice as much wheat as the state of Kansas; Roumania more than Nebraska, though only two-thirds its size. Except Russia, Roumania has more natural oil than any other country in Europe.

Before the World War 80 per cent. of the Balkan peoples lived in the country. The land was pretty generally divided into small holdings,

except in Albania and Roumania. A group of Moslem landlords were predominant in Albania, and five thousand landholders had a strangle hold on Roumania. Cooperative societies and land banks had grown up, however, and were helping the peasants to adopt new methods and secure new machinery.

The factory system is being introduced slowly. The people, especially the Bulgarians, show great adaptability for machine industry.

The war, which cut down production for peaceful consumption, has brought tremendous privation. The cost of living in the last twenty years has risen 1000 per cent.

HEALTHY BUT IGNORANT

PHYSICALLY, the Balkan peoples, in spite of their deprivations, are among the healthiest in Europe. The high death rate in Roumania is not because of the low vitality of the people. Ignorance has raised the infant mortality rate. The lack of modern sanitary arrangements has made for epidemics. Even Athens has no city sewage system. In Serbia, the nucleus of the newly formed state of Jugo-Slavia, the mortality of doctors in the war accounts for much suffering. It is estimated that there is one doctor to 30,000 people.

The Balkans will be dependent on outside help for medical aid for several years to come. The Greek Government annually sends Greek girls to American hospital training schools for nurses. The late Queen Eleonora of Bulgaria just before the outbreak of the war established a nurses' training school in Sofia. She was accustomed to say, "We need American standards of health and physical and sanitary care, not alone for the people of Bulgaria, but because we women of Southeastern Europe have the opportunity to present the example of freedom and usefulness to all the women of the Levant."

MARRIAGE ARRANGEMENTS

IN THE Balkans almost all marriages are arranged by the parents. The dowry usually plays an important part in match-making. In Roumania, divorce laws are unfavorable to the women. In the other Balkan states, divorces are infrequent and the divorce laws are equitable. In most places the women engage in agricultural pursuits and in home industries. They do not associate with men very much before marriage, and south of the Danube maintain a very high standard of morality.

COMPULSORY EDUCATION

IN ALL the Balkan states, except Albania, there are compulsory school laws, and about 70 per cent. of the school population of Greece is actually in school. In Albania, practically no school system exists. Constant warfare has made education a secondary consideration. In Bulgaria, about 80 per cent. of the school population is in school. Since the expulsion of the Turks, the Bulgarians have succeeded in building up a school system after European models, and have shown especially a desire to educate their girls. They never fail to acknowledge their debt for the inspiration and example of the American Girls' School at Samakov, and the American School at Constantinople.

In Roumania only 30 per cent. of the school population was at school before the war. The last few years have disorganized home life and school life as well. The armies have been the chief and practically the only concern of all constituted government.

At every turn, the Balkan peoples present problems that we are accustomed to think of as belonging to the non-Christian world. Their literacy figures are appalling. Ninety-four per cent. of the brides in Roumania cannot sign their names. They can only make the "X." Eighty per cent. of the Serbians are illiterate. In Greece 53 per cent. are illiterate. In Bulgaria, the state is more hopeful. Sixty-six per cent. of the women are illiterate, but only 16 per cent. of the men.

OUTPOST OF CHRISTENDOM

FOR five centuries the Balkans were the lost provinces of Christendom. But under Turkish rule and persecution they remained true to the Christian Church. Eighty per cent. of the people today are Christian, belonging

Protestant Foreign Missionary Societies of Continental Europe

(From the 1919 Year Book of the American Board of Commissioners for Foreign Missions)

SOCIETIES	Year of Organization	Stations and Out-Stations	Missionaries		Native Workers	Pupils under Instruction	Communicants		Home Income in Dollars, 1917-18, Latest Available Figures
			Men	Women including Wives			Added Last Year	Total	
DENMARK									
Danish Missionary Society	1821	58	41	57	386	4,479	275	1,943	$159,128
FRANCE									
Paris Evangelical Missionary Society	1824	970	81	94	1,371	36,227	823	44,573	177,010
GERMANY									
Berlin Missionary Society	1824	....	133	103	.....	.....	.....	.....	191,186
Breklum Missionary Society	1877	....	23	2	.....	.....	.....	.....	50,728
General Evangelical Protestant Missionary Society	1884	9	6	4	.....	.....	.....	.....	36,234
German East Africa, Missionaries to	1886	....	....	....	Figures unobtainable in				.....
Gossner Missionary Society	1836	....	44	41	large part from several				99,231
Hanover, Lutheran, Free Church of	1892	9	11	....	of the German societies				8,149
Hermannsburg Missionary Society	1849	....	....	....	.....	.....	.....	.....	107,427
Leipzig Missionary Society	1836	....	....	....	.....	.....	.....	.....	.....
Neuendettelsau Missionary Society	1886	..	....	....	.....	.....	.....	.....	.....
Neukirchen Missionary Society	1881	61	32	12	144	2,721	.....	3,746	20,962
North German Missionary Society	1836	80	23	21	109	1,435	1,667	3,080	35,592
Rhenish Missionary Society	1828	820	195	189	1,345	5,173	3,004	98,423	205,380
HOLLAND									
Java Committee	1855	23	5	4	50	1,500	337	2,948	10,275
Mennonite Missionary Society	1847	23	11	10	80	1,109	100	1,200	25,000
Netherlands Missionary Society	1797	184	28	35	150	10,000	2,000	18,000	48,000
Netherlands Missionary Union	1858	31	15	14	79	1,706	105	1,523	34,140
Reformed Churches Missionary Society	1892	89	34	30	22	4,125	275	1,599	49,505
Salatiga Mission in Java	1887	42	17	26	90	1,800	50	1,100	14,352
Sangir and Talaut Committee	1886	169	8	8	400	10,000	2,000	79,000	4,000
Utrecht Missionary Union	1859	224	19	19	200	6,000	1,500	15,000	52,000
NORWAY									
Norwegian Missionary Society	1842	1,023	74	98	1,449	33,915	.....	94,537	251,775
Norwegian Lutheran China Mission Association	1891	86	26	35	171	1,098	59	1,232	111,532
Norway, Church of, Mission established by Schreuder	1877	81	6	14	115	1,150	200	1,988	7,500
SWEDEN									
Swedish Missionary Society	1879	166	62	76	339	8,794	1,120	5,228	200,512
Swedish Evangelical National Missionary Society	1856	103	34	55	275	3,019	39	1,952	127,266
Sweden, Church of, Missionary Board	1874	571	25	44	904	14,260	1,895	15,279	133,481
Swedish Mission in China	1887	79	18	32	139	567	251	1,445	38,818
SWITZERLAND									
Basel Missionary Society	1815	401	229	193	625	13,443	.....	31,415	301,236
Suisse Romande Missionary Society	1875	111	29	51	132	4,627	109	2,847	55,981
FINLAND									
Finnish Missionary Society	1859	72	24	41	110	1,593	314	2,445	114,281
INTERNATIONAL									
Moravian Missionaries (Brüdergemeine)	1732	356	175	175	2,201	.....	.....	.....	93,852
TOTALS		5,841	1,428	1,483	10,886	168,741	16,123	430,503	$2,764,533

either to the Catholic or Eastern Orthodox Church. Seven per cent. are Moslem.

The Eastern Orthodox is the State church in Bulgaria, Roumania, Jugo-Slavia and Greece.

Three Roumanians in a thousand are Protestants. One Serbian in a thousand is Protestant. Figures for Serbia are used because figures are not yet available for the new kingdom of Jugo-Slavia. Two in seven thousand Bulgarians are Protestants.

And yet the Balkan peoples look to American Protestantism for leadership in the task that confronts them. The Balkan States are the outpost of Christendom. Their standards are the pillars of the first temple of Christian living which visitors from Southern Asia see when they leave Asia Minor. Rightly or wrongly, the Balkan peoples lack faith in the Christian churches of Europe. They see in European Protestantism not The Church, but so many nationalistic churches. They are too weary to be forever on their guard. They have been pawns before in the European game and they do not want to be again. They are sick of distrust of the great nations of Europe and distrust of each other.

The Balkan Christians would solve their own problems if they could, but their own problems are the problems of Europe and the problems of Christendom.

NEED OF ADVICE

THE Balkans are one of Europe's great granaries and an avenue of trade vital to the rebuilding of the continent. They need a partner to help them deal with their political bitterness and intrigue, their staggering debts, their mass of sick men and widowed women, their illiterate children, their insanitary towns, their undeveloped railways to the East. They need disinterested advice, which will not pit them one against the other for an advantage that might be gained in the European balance of power. They need cooperation in establishing Christian standards and ideals of human life if they are to show to Asia the vision of a vital religion bringing the kingdom of God to the whole world. Ragged, dirty, hungry, warring, the Balkans present a picture to the adjacent East that a thousand missionaries could not gainsay. United, using their great resources for the benefaction of the people, rescued from their sorry state as a land of political barbed wire entanglements and under-educated people, the Balkan States could be the great mission station of all time, the gift of American Protestant Christianity showing peace to Europe and to Asia.

LATIN AMERICA

LATIN AMERICA, together with Europe and North America, comprises the nominally Christian World. Yet one-quarter of the population of Latin America remains to this day practically pagan. There are probably more pagans in the country than there were when Columbus discovered it.

Of the twenty million native Indians, those of the highlands have at the most a veneer of Christianity, remaining pagan at heart, while the uncivilized Indians of the lowlands are completely untouched by Christianity.

If. the Indians were the only inhabitants of Latin America, it would present an enormous mission field—a field having a population twice as large as that of the South African field and an area as great as that of the North African and South African fields combined. But there are sixty million souls in addition to the Indians whose need of the gospel of Jesus Christ is almost as great as theirs.

PAN-AMERICAN CHRISTIANITY

THE entire evangelical church membership of Latin America is less than 130,000—one and one-half communicant church members to every 1,000 of population. While the overwhelming majority of the inhabitants of Latin America are nominally of the Catholic faith, for a large proportion of them religion is, at the most, a formal thing.

Among the masses Christianity is a matter of crude superstitions. Among the educated classes it has given place to a materialistic philosophy of life which can have no outcome except in blank pessimism.

The World War has caused Latin America to begin a new search after God, compelling the people to re-examine the materialistic theories of life which they had previously accepted. Coupled with this new yearning for a spiritual life is a desire for closer friendship with the United States. The part we played in the war has done much to dissipate old prejudices and has brought about a warm sentiment for all-American solidarity.

"If America does not save the world, it will not be saved," were the words used recently by a professor of Buenos Aires.

COUNTRIES AND PEOPLES

LATIN AMERICA is composed of Porto Rico and the twenty republics south of the Rio Grande: Mexico, Guatemala, Honduras, Salvador, Costa Rica, Nicaragua, and Panama, in Central America; Cuba, Haiti and Santo Domingo, in the West Indies, and Venezuela, Brazil, Bolivia, Paraguay, Uruguay, Argentina, Chile, Peru, Ecuador and Colombia in South America.

These countries have a total area of more than eight million square miles and a population of eighty-five million—an area nearly three times that of the United States and a population four-fifths as large.

A rough distribution of the population is as follows: Whites, eighteen million; Indians, twenty million; Negroes, six million; mixed White and Indian, thirty-two million; mixed White and Negro, eight million; mixed Negro and Indian, seven hundred thousand; others, three hundred thousand.

The people of eighteen of the republics of Latin America speak Spanish; the language of Brazil is Portuguese; Haitians speak French. About fifteen million Indians, however, can be reached only through their own tribal languages.

For purposes of the survey Porto Rico and the West Indies have been included in the home missions field, and consequently are not touched on in the following pages.

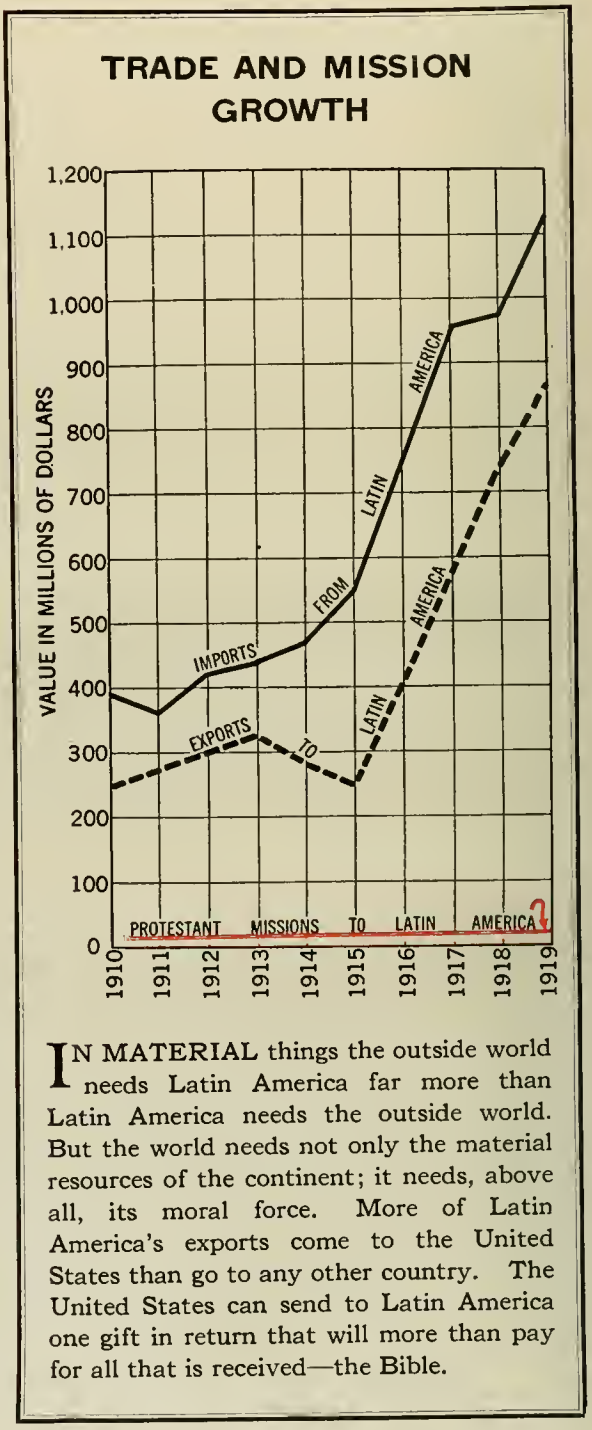
LUXURY AND MISERY

LATIN AMERICA is a country of the very rich and the very poor. In some of the great cities is found a luxury hardly matched in any other capitals of the world, and side by side with it are misery and squalor indescribable.

Recent years have seen the slow development of a middle class, but that class at present does not contain more than 10 per cent. of the population. The wealthy, governing class makes up another 10 per cent., and the native Indians, speaking only their own tribal languages, form 20 per cent. of the population. The remaining 60 per cent. is composed of the peon class, practically all of whom are illiterate. These constitute the rural population of the continent, which is everywhere greatly in excess of the urban, except in Argentina, where the two are in about equal proportion on account of the unusual development of Buenos Aires and a few other large centers.

Except for a considerable flow of Mexicans back and forth across the United States border, the immigration problem is found only in South America. In Argentina and Brazil there is a large immigration from Europe. More than one-half of the population of Argentina are immigrants or the children of immigrants who arrived there within the last fifty years. Of these immigrants Italians make up 50 per cent. and Spaniards 30 per cent.

The system of peonage, a form of contractual slavery, exists, either openly or secretly, in most of the countries of Latin America, and the peons, as we have seen above, constitute a majority of the population. In many of the states the franchise is determined on a basis of literacy. Consequently, in these countries, whose constitutions are democratic, only a small proportion of the population has a voice in government.



IN MATERIAL things the outside world needs Latin America far more than Latin America needs the outside world. But the world needs not only the material resources of the continent; it needs, above all, its moral force. More of Latin America's exports come to the United States than go to any other country. The United States can send to Latin America one gift in return that will more than pay for all that is received—the Bible.

FETTERS OF IGNORANCE

ILLITERACY, indeed, is the outstanding problem of Latin America. The rate of illiteracy varies from 40 per cent. of the population in Uruguay to 90 per cent. in Ecuador.

New York City's present budget for education equals the national budgets for education of all the twenty republics of Latin America for the year 1914.

Yet all the republics have public school systems, though in many of them these systems are chiefly on paper. In most of the countries educational effort is concentrated in the towns, while the country districts are neglected. There is at least one higher school, of the grade of the French lycée, in each capital city, and in many of these schools professional training is attempted, but they are only sufficient to care for the needs of an insignificant proportion of the population. In the capital city, also, there is usually a national university, as a rule the descendant of an old Catholic foundation.

It is gratifying to note a growing tendency towards cooperation in educational matters between the United States and Latin America. More and more the republics are tending to abandon European systems of education and are turning for example and encouragement to this country. An interesting sign of the times is the recent exchange of professors effected between the National University of Chile and the University of California, while Peru and Mexico are both remodelling their educational systems on North American lines, the former country having appointed a North American educator as Special Commissioner of the Ministry of Public Instruction.

Such fraternal assistance rendered by this country is capable of almost limitless extension.

"Y" EVENING CLASSES

THE Y. M. C. A. has been active in introducing American standards of Christian education into several of the large cities of Latin America, where it conducts evening classes and gives physical instruction.

Physical education is a new departure for Latin America, but its value in developing body and character is coming to be generally appreciated. The physical director of the Y. M. C. A. of Montevideo was asked to become the technical director of the Uruguayan National Committee of Physical Education, a committee named by the president of the republic and responsible for the promotion of physical education throughout the country.

Several Latin American governments have supported the international student camps held under the auspices of the Y. M. C. A., and departments of education of a number of republics have given hearty support to the "Y's" plan for hostels as social centers for students in Buenos Aires.

NEED OF GOOD BOOKS

PROVISION of Christian literature in Spanish and Portuguese is an urgent need. The prevailing literature of Latin America is atheistic and often immoral. There are great classics, but there is hardly any popular literature to aid in the development of character. Scarcely a hundred evangelical books of all kinds exist in Spanish, and both the young evangelical church and the great public cry out for character-building books and periodicals.

At present there are seven evangelical publishing houses all told in Latin America. The American Tract Society, in particular, has done a notable work in the field, but at present is able to meet a very small part of the demand. The inauguration of a great comprehensive program for the production of Christian literature is an outstanding need.

HEALTH FOR THE POOR

ALMOST as urgent is the need for modern medicine and sanitation. The rich command the services of skilled modern physicians, but the poor, both in cities and country districts, are pitiable victims of curable diseases and are ignorant of modern sanitation.

Valparaiso has an infant death rate of 57 to 80 per cent. Whole states are without a resident physician. The country districts are almost wholly uncared for. Trained nurses and

public clinics are unknown except in a few large cities.

In *Guatemala and Her People of Today*, published in 1916, N. O. Winter says that there is a wide open door for Protestantism among the poor—"Children and poor people literally die here by the hundred without any proper medical care."

VICE AND SUFFERING

PROSTITUTION, illegitimacy and child labor are other evils, which only an advance in the moral standards of the community can cure.

Prostitution is rife, and its concomitant, venereal disease, very prevalent. In some parts of the continent it is estimated that those afflicted with venereal disease are as many as 85 per cent. of the entire population.

Illegitimacy is high in all Latin-American countries, and in some, like Paraguay, it exceeds 50 per cent.

Child labor is quite general throughout the continent. In Mexico, however, laws regulating it have recently been passed, though their enforcement meets with great difficulty.

Much needs to be done in the care of the unfit. Mendicancy is a profession, as it is in Spain and Italy. Blindness is a common affliction in most of the Latin-American republics, and little or no provision is made for its victims.

Conditions in the prisons are usually deplorable, though in some of the capitals the penitentiary is a "show" place and the prisoners in such an institution may be considerably better off than the poorer class of citizens.

In practically all the countries prisoners will be found in the jails on account of political crimes. The law of "incomunicado" is general. This means that a man accused of a crime or even witnesses in the case may be kept in close confinement for three days without trial.

LAND OF THE FUTURE

ECONOMICALLY Latin America is the land of the future. Just as the most remarkable developments of the nineteenth century took place in North America, so the most wonderful growth of the twentieth century may be expected to take place in Latin America.

In natural resources the country south of the Rio Grande is probably the richest in the world. From Mexico come oil, silver, henequen, gold, copper, corn; from Central America we have bananas, coffee, fine woods, chicle, gold and pearls; the South is rich in cabinet and dye woods, meats, wheat, coffee, wool, nitrates, asphalt, gold, emeralds and diamonds.

Hardly a beginning has been made in developing the natural wealth of this country. Beginning at the Rio Grande and extending down through Mexico, Central America, across Panama, over Colombia, Brazil, Peru and Chile, and the abounding plains of the Argentine to the Straits of Magellan, is the largest stretch of undeveloped fertile land in the entire world.

All the population of the world could find place here and be only one-third as crowded as is the population of Porto Rico. The whole population of Germany might be put comfortably into a state in the north of Argentina and the whole population of France into a state in the south, and there would still be as much neutral territory to keep the peace between them as there is between Berlin and Bagdad.

INDUSTRIAL UPHEAVAL

DESPITE unrivalled advantages in the way of almost unexplored resources, the present unequal distribution of wealth and opportunity has its reflex in the same kind of industrial troubles that have afflicted the rest of the civilized world.

Great strikes have taken place recently in practically all the republics. Some thousand strikers were killed in a single demonstration in the city of Sao Paulo. The social upheaval in Mexico is destined to be re-enacted in Chile and other Latin-American countries if the problems of labor are left unsolved.

Here, as in our own country, the correction of industrial maladjustment must be through the steady permeation of the community by the principles and ideals of Jesus Christ.

One indication of the natural wealth of the Latin-American countries is the discrepancy between their export and their import business. In a total foreign trade of nearly three billion dollars, exports exceed imports by $650,000,000.

How rapidly trade is growing is shown by the fact that some of the Latin-American countries have increased their foreign trade during the last five years by more than 100 per cent. Of the twenty republics only six show a decrease in foreign trade during the last five years.

Thus it is clear that in material things the outside world needs Latin America far more than Latin America needs the outside world. But the world not only needs the material resources of Latin America; it needs, above all, the moral force of this great continent, comprising almost one-sixth of the total area of the world, on the side of the kingdom.

A greater proportion of Latin America's material resources comes to the United States than goes to any other country. The United States can send to Latin America one gift in return that will more than pay for all that is received—the gift of the Bible.

OUR SPECIAL RESPONSIBILITY

FROM the above statement of the problem, it is apparent that, though Latin America is nominally Christian, it constitutes for the evangelical churches one of the most important territories of all the missionary fields. The churches of this country, for obvious reasons of propinquity and similarity of institutions, must acknowledge a special responsibility for this field.

How are the churches meeting this responsibility?

A visitor to the capitals and port cities of Latin America will be impressed with the smallness of the evangelical work done there. When he visits the smaller cities and towns he will be appalled by the utter lack of it.

In Mexico there are states with a million population where no foreign missionary works. There are only 200 ordained ministers, both foreign and native, to preach the gospel to fifteen million people. Seventy-five thousand souls are thus dependent on each ordained minister.

A representative of the Guggenheim interests said that before the revolution practically a million Mexicans—one out of every fifteen of the population—were dependent on that and allied corporations.

To help Mexico teach the 80 per cent. of illiterates in her population, there are altogether 177 mission schools.

American capitalists have invested a billion dollars in Mexico. For missionary purposes we have invested a little more than one-five-hundredth part of that amount.

In the northern half of Peru, a stretch of territory larger than our own thirteen original states, there is not one evangelical missionary. There are ten provinces in this historic republic, each larger than Holland, where there is no evangelical work. In Bolivia the evangelical church has scarcely one hundred members.

Great areas in Chile and Argentina are still untouched by evangelical missionaries, and only the fringes along the ocean and river fronts of Uruguay and Brazil are occupied.

Two missionary couples have recently been sent to Paraguay as the first step toward facing the great problem that country presents.

LARGEST UNOCCUPIED FIELD

THE greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular territory some two thousand miles long and from five hundred to fifteen hundred miles wide would only include two or three missionaries.

In Northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

In spite of the needs, as great in the interior of South America as in China or Africa, American mission boards do not support one hospital in all the continent.

In the five republics of Central America there

are only ten evangelical church buildings. Our missions support four schools and one hospital in all of Central America.

In little Panama, which owes its very existence to the United States, there is only one missionary preaching the simple gospel of Jesus Christ to 350,000 Spanish-speaking Panamanians. There are eight ordained missionaries in Venezuela, trying to serve a population of nearly three million. To educate the 85 per cent. of her population who cannot read and write there are two little primary schools with a small enrolment. In the whole history of this republic only one building has ever been erected for school purposes by either church or state, and that was a military academy

In Colombia, which is larger than Germany, France, Spain and Italy together, there are only two ordained evangelical ministers to every million of the population.

In Ecuador there is practically no established mission work, and no evangelical church building has ever been erected in that country.

The mission work already established has been so successful that Brazil has asked the missionaries to take charge of two of its large industrial schools; Paraguay offers to turn over its agricultural school; Bolivia has heavily subsidized missionary education; and Mexico has placed Protestants in most prominent positions both in education and in administration.

In every southern republic missionaries are honored, and both officials and people are demanding a great and immediate enlargement of their service.

The presidents of at least five countries, Mexico, Guatemala, Argentina, Bolivia and Ecuador, have asked that Protestant mission work be carried on in their countries. Practically every mission school in Latin America is overcrowded and could be filled immediately to twice its present capacity.

READY FOR ADVANCE

THE missionary forces in Latin America are united, ready for a great advance. For five years the Committee on Cooperation in Latin America, acting as a board of strategy for thirty missionary societies, has been minutely studying its field, working out for the boards a better distribution of territorial responsibility and a cooperative plan for the training of national leaders, the production of Christian literature, and the reaching of the last man with the gospel message.

A common language, common religious inheritances, a common form of government and common problems and ideals give an opportunity absolutely unique in the world's missionary history to develop a united program for a continent-and-a-half.

There ought to be established or enlarged as a result of the Interchurch World Movement the following: theological seminaries in Mexico, Porto Rico, Cuba, Chile, Uruguay and Brazil; union colleges, with departments for training Christian workers, in Mexico, Porto Rico, Panama, Argentina and Chile; union normal schools in Chile, Cuba and Costa Rica; union agricultural schools in Mexico, Brazil and Cuba; union universities in Mexico and Brazil.

The need is urgent for the establishment of union book-stores in every capital in Latin America; for employment of colporters for country districts; for organization of central boards of publication with sufficient capital to publish for the rising church in these fields and for books on the spiritual life and character building, and also children's books and periodicals for church leaders, families and intellectual classes.

National evangelists and North American leaders are in great demand to give addresses in theaters, halls and educational institutions, as well as to hold evangelistic meetings in churches all through Latin America, taking advantage of the ripeness of the field, everywhere in evidence, for a great ingathering to the churches.

"NORTHFIELDS" NEEDED

THE Panama Congress and the subsequent regional conferences are still bearing fruit. A better understanding exists between the various evangelical missions. There is less competition and more cooperation according to definite and mutually acceptable plans.

Several "Northfields" should be established throughout Latin America where conferences can be held, where missionaries may have contact with each other, and where intensive training can be given to numbers of national workers who must now be quickly prepared to carry out the large advance program planned by the churches.

The program for the Indians includes ten great central industrial schools and farms, and fifteen centers from which an evangelist, physician and nurse will work out into the interior.

The establishment of social centers is called for in several of the larger cities, while the introduction of some form of social service in connection with each church that has its own building is necessary.

A Y. M. C. A. "plant" costing $100,000 has just been erected at Montevideo. Loud and insistent calls for the opening of Y. M. C. A.'s are coming in from the larger cities elsewhere in Latin America.

Careful plans and estimates have been made for all departments of the work of each board, and these will fit into the great whole, with the one objective that the last man in

EFFECT OF COOPERATION IN MEXICO

COOPERATION among missionary bodies has done away with the unoccupied fields in Mexico. The entire territory has been assigned to one or another of the mission boards. Yet today there are states with a million population where no foreign missionary actually works. There are only 200 ordained Protestant ministers, both foreign and native, to preach the gospel to fifteen million people. American capitalists have invested a billion dollars in Mexico. For missionary purposes we have invested a little more than one five-hundredth part of that amount.

Latin America, from *Intellectual* to Indian, shall know Christ.

This is the best descriptive word for Latin America. A new industrial era; a new open-mindedness and seeking after God; a dispelling of old suspicions and a desire for new friendship with the United States—these are the all-inclusive conditions which assure victory for the carefully planned Christian program in Latin America.

Pan-America for the Kingdom

Four hundred and thirty new missionaries to carry the message of Protestant Christianity to the people of our sister continent.

Interchurch World Movement Estimates for American Foreign Missionary Societies in Latin America

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	108	352
Educational	190	621
Medical	72	234
Literature	8	26
Others*	52	168
Total	430	1,401

*Business agents, industrial and institutional workers, etc.

THE NEAR EAST

THE Christian world has a great debt to pay to the Near East. For many years the ancient lands that lie between Europe and Asia have been the scene of European intrigue. The so-called Christian nations have taken advantage of the corruption of Moslem officials to use them as pawns in the game of Western politics. Indirectly the West has assisted in the exploitation of the peoples under Turkish rule. The great nations, prompted by self-interest, have even stood by and watched the massacre of the long tortured Armenians by the fanatic Moslems.

Now comes a chance for reparation. Turkey, playing now on one side and now on the other in the great European game, cast her lot on the wrong side in the great war. She has suffered defeat with Germany. The peoples whom she has oppressed for centuries will be under her rule no more.

OPPORTUNITY, TEMPTATION

THE Allies have an opportunity to put the Near East on the road to independence and self-government. They have also the temptation to retain for themselves coveted spoils.

Asia Minor holds an almost untouched wealth in oil and minerals. It is the home of exotic products much in demand by the Western world—figs, dates, nuts, licorice, coffee, rose oil, mohair, emery, meerschaum, rare rugs woven in remote huts in remote villages. It has broad stretches of fertile land which, developed, would make it one of the great food supply regions of the world. Irrigation would turn whole deserts into wheat fields. The introduction of modern methods of cattle raising would make the broad plains of the Near East rival our own western plains as producers of meat and hides and wool. The Near East is fitted to the production of both silk and cotton. It has forests of valuable timber, waiting only the extension of transportation to become available.

Will Armenia and Mesopotamia, Arabia, Palestine and Syria be given a fair chance for self-development, or will they be parcelled out among the powers and remain a storm center of European politics?

PEOPLE, NOT POLITICS

NO ONE can tell what course European politics will take. But while the decision hangs fire, a beginning can be made toward paying the debt of the West to the Near East.

The immediate problem of those tortured lands is not to be considered in terms of politics, but in terms of people. There are sick to be healed; hungry to be fed; naked to be clothed. The entire territory has been swept by war and massacre, plague and pestilence. Thousands of men and women and children, always near the poverty line, are destitute. In Armenia there are 400,000 orphans. Thousands of Christian families, driven from their homes by the Turks, are destitute in Russia.

The entire Near East is, and will be for years to come, a field for relief work. What more striking demonstration of Christianity can America give the Moslem than to aid in the reconstruction of the lands for whose failure to progress the Western world is so largely responsible?

TURKEY

TURKEY is bankrupt financially. No estimates are available of the present national debt, but in August, 1918, it had reached almost $485,000,000—a little over $50 an inhabitant.

The national debt of the United States averages only about $26 per capita, and we have wealth and resources, a stable government, and a booming trade as security. In Turkey, production, never great, is now almost at a standstill. Commerce is disorganized. The morale of the people is broken down by hunger and disease and bloodshed. The taxes cannot be paid.

Turkey is being held in a receivership. At present it is being governed by an international commission, which controls the railroads and telegraph lines, collects the customs duties and applies them on the foreign debt, and generally keeps a firm hand on the disorganized population.

Turkey probably will never again regain the subject lands which it so long oppressed—Armenia, Kurdistan, Mesopotamia, Syria and Palestine. To the Turks will be left probably nothing more than the peninsula bounded by the Black Sea, the Aegean and the Mediterranean.

Turkey is morally bankrupt. Who can say that Turkey's present misfortune may not be traced to a national lack of character, the fruit of years of adherence to a degraded Mohammedanism that makes virtues of lust and bloodshed?

CONFUSION OF PEOPLES

TURKEY is the centuries-old bridge between Europe and Asia. For more than two thousand years the commerce and civilization of two continents have passed and repassed by the Golden Horn. Her population has been developed from the hordes that cross and recross her territory. Turks, Greeks, Armenians, Kurds, Bulgars, Jews, Syrians, Assyrians, peoples antagonistic in race and religion, inhabit her 316,000 square miles of territory.

Before the war, the population of Turkey was about thirteen and a half million; of these about two million were Greeks and another two million Armenians. Now the population is scarcely nine million. According to the most reliable statistics, at least one million Armenians and half a million Greeks were massacred or died of exposure, disease, and starvation during the so-called "deportations"; and the battle toll of Turks was about three million. Add to this loss the loss in production and the loss in strength among the surviving inhabitants, and Turkey's war loss reaches colossal proportions.

Turkey's problem is one of construction, not of reconstruction. She needs a new order, not a return to the old one, oppressive and careless of human life.

AGRICULTURAL COUNTRY

TURKEY is primarily an agricultural country. Sixty-five per cent. of her population is rural, and an additional 10 per cent. is nomadic, depending for a living on flocks and herds. Yet the freeholder in old Turkey was an exception. Most of the land was held under a feudal system which made it the property of the Sultan, who, through his officials, granted the right to cultivate on the payment of certain fees, but never let go his overlordship.

A large part of the State revenue in pre-war times was gained from tithes on agricultural products, levied under a burdensome and oppressive system. Though the soil is, for the most part, fertile, capable of producing valuable crops, agriculture has been carried on in a primitive fashion; the land has not been made to yield nearly the amount of which it is capable. Nor has the most been made of the Turkish resources in minerals. Even the fisheries, rich as has been their yield in pearls and sponges and mother of pearl, have been carried on in a primitive way, not calculated to develop them to their utmost.

Modern industry is almost unknown.

LAGGING BEHIND

TURKEY is centuries behind the Christian world in education and health, in the protection of women and children and the care of the unfit—in everything that makes life worth living for the great masses of the people.

An educational system which required school attendance from all children between the ages of six and sixteen was inaugurated by the Turkish Government, but actually not over 60 per cent. of the Mohammedan children between six and twelve years of age attended school.

On the other hand, 95 per cent. of the Christian children in normal times were in school, although the Christians had to support two school systems, the State schools attended by Mohammedan children only, and the schools for their own children.

The literacy rate shows the contrast between Turkish and Christian standards of education. Nine out of ten of the Armenian men can read and write, and six out of ten of the Armenian women. For the Greeks, the figures are about eight out of ten for the men and a little less than six out of ten for the women. For the Turks, they are a little more than three out of ten for the men, and only one out of ten for the women.

The high literacy rate of the Armenians undoubtedly can be attributed in part to missionary effort. The schools of the Armenian Evangelical Church were largely supported by the American Board, the mission agency with the most extensive work in Turkey. In 1914 the board was maintaining 426 schools, including eight colleges and three theological schools, with a total enrolment of 25,221. In addition to these schools, the Armenian National Church supported 803 schools, with a total attendance of 81,226. The Roman Catholic supported 500 schools, with 59,414 pupils, and the Greek Church had 1,830 schools and 184,586 pupils.

REBUILDING THE SCHOOLS

MANY of the Christian schools and colleges of Turkey were destroyed during the war. Especially in Armenia, buildings have been razed and many of the native teachers killed or exiled.

Many Armenian children have been out of school for four or five years. A missionary reports that he is visited frequently by delegations of Armenians asking, not for bread or clothing, though they need both sorely, but for schools, that their children may not grow up uneducated.

Turkey needs Christian schools and Christian teachers. And Turkey wants Christian schools and Christian teachers.

The Turkish governor of Marsovan recently decided to send his son to the mission school in the city instead of the Turkish government school.

The more progressive among the Turks recognize that the Western education offered by the missions is of more value than the haphazard instruction of the Turkish government schools.

Especially are schools for higher education needed. The one Turkish university at Constantinople is hopelessly inadequate to train the leaders of Turkey. Thousands of young men are asking for a chance to enter the American colleges, but at present only a small percentage can be admitted. The schools of the interior especially have not recovered from the effects of the war.

Robert College and Constantinople College for Girls, although independent of the mission boards, have long been centers of Christian education in the Near East. Both were able to keep open during the war, in spite of the great difficulties. This year Constantinople College has an enrolment of 600 girls, representing fifteen different nationalities. Robert College has been able to admit only 632 students out of 1,500 applicants, representing twenty different nationalities. In 1914 Anatolia College had 425 students. Today President White writes:

"We could easily enroll one thousand students if we could take care of them . . . the future of Turkey is in the Christian education which can be given to the boys and girls of today."

MATERIAL OF EDUCATION

THERE is a great need in Turkey for the material of education as represented by books and newspapers. There is an especial need for Christian literature, since during the war the Turks destroyed all Bibles, hymn-books, everything they could lay their hands on that pertained to the Christian religion.

Libraries are also greatly needed. The only libraries in Turkey are those connected with the schools maintained by Christian communities.

In no way can the Christian ideals be better promulgated than through books that give the best of Western life and thought.

BAD HEALTH CONDITIONS

HEALTH conditions in Turkey, as in most parts of the non-Christian world, are bad. Only a few big coast cities exert any municipal control over the water supply. Except in a few large cities, sewage systems are unknown. The result is frequent epidemic; typhus, typhoid fever, Asiatic cholera and malaria are common.

Venereal disease is prevalent. In some cities as many as 80 or 90 per cent. of the inhabitants are infected.

In the entire country there are only eight thousand doctors—about one for every twenty thousand persons.

At present there is only one medical school in Anatolia, or Turkey proper—that connected with the Imperial University. There are only twelve foreign missionary doctors and about twenty native missionary doctors.

There are only one hundred hospitals, most of them maintained in the larger cities. Great areas are far out of reach of hospital care. There are not over one hundred nurses in all of Turkey.

There are five thousand midwives, most of them ignorant and untrained.

For every two babies that come into the world, one dies before it is a year old

Christian standards of care for mothers and babies would save many of these little unfortunates for useful lives and would prevent a large additional wastage in ill-health and resulting inefficiency.

Especially during the next few years will Turkey be in need of medical care. Her people have been underfed for years; they are an easy prey to disease. Only by the persistent preaching of modern hygiene and sanitation and by prompt and efficient medical care, can repeated plague and pestilence be averted.

ENSLAVEMENT OF WOMEN

AT THE very root of Turkey's decadence is the enslavement of womankind. Perhaps nowhere is woman more degraded, more of an instrument of man's pleasure, less of an individual. Polygamy is common among the Mohammedan population. Divorce is frequent. A husband can put away his wife at his pleasure. A woman is bound to her husband for as long as he cares to keep her.

The war has had its effect not only in the spread of disease, but in the increase of immorality.

The policy of the Turkish army is to allow and even encourage unlimited license among the troops. Hundreds of Christian women and girls have been forced to turn Mohammedan and take up their life in harems; hundreds of others have been forced into prostitution. Before the war there was very little organized vice. Now there are 25,000 prostitutes in Turkey.

CROSS AND CRESCENT

CONSTANTINOPLE, or the ancient Byzantium, was the cradle of Christianity as embodied in the Eastern churches. In 1453 A. D., however, the Moslem horde swept into Europe through the Turkish gateway, and began the process of conversion by the sword.

Today Turkey is 56 per cent. Mohammedan. Thirty-eight per cent. of the population is Christian; 6 per cent. holds other faiths.

Protestantism has been introduced into Turkey in the last hundred years through the efforts of American missionaries. About one out of every ninety inhabitants is a Protestant Christian.

The bulwark of Protestant Christianity is the Evangelical Church of Armenia, which is the result of one hundred years of activity on the part of the American Board of Commissioners for Foreign Missions. The church works in cooperation with the board, which aids in the support of the weaker churches and schools. Its membership numbers over 100,000, thirteen thousand of whom are communicants.

The strength of this church, its democratic organization, and its peculiar success in interpreting the West to the Eastern peoples of Armenia, make it stand out among the independent Christian churches of the non-Christian world.

LOOK TO WEST FOR AID

AT PRESENT most of the churches and schools that have been built, often at the cost of life and persecution, are in ruins. Armenia, the long-suffering, looks to the Western world for aid. The Armenian Evangelical churches in America are making an organized effort to raise a fund for the rehabilitation of the church in Armenia; but they are too few to accomplish much unaided.

Russian Armenia, Georgia, Kurdistan, and Azerbaijan probably will never again be under Turkish rule. This will open up vast new fields for missionary endeavor. It will furnish the opportunity, lacking under Turkish domination, for an open evangelistic appeal to the Moslem peoples.

The Moslem is in a receptive mood for Christian ideals. The suffering and martyrdom of thousands of Armenians and Greeks have not been without effect. The Turks are impressed as never before with the reality of a Faith that outlives torture.

At present there are only 147 missionaries in Turkey. This is but one for every 68,000 of population.

Turkey needs missionaries; she needs teachers and doctors.

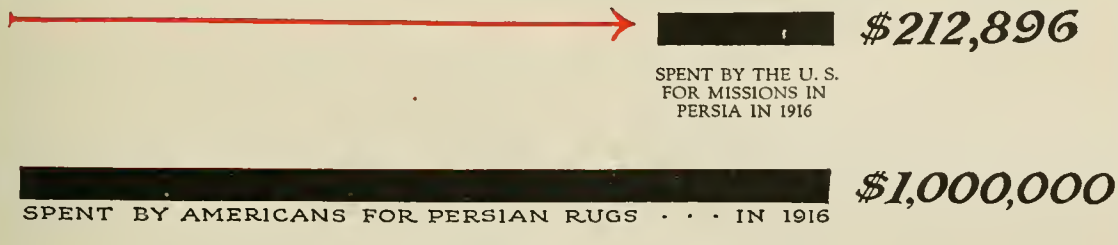
Can we withhold from the Mohammedan world the sorely needed inspiration of Christian standards of life and conduct?

PERSIA

PERSIA is an elevated plateau of 628,000 square miles, surrounded and intersected by mountains. The rugged, impassable mountains and the lack of railroads make traveling in the country extremely difficult. In all Persia there are only one hundred miles of railroad, still unfinished. Several good trade routes intersect the country, however, and the British have planned two trunk lines which will do much toward opening up the country to missionary effort.

The potential agricultural wealth of the country

RUGS FOR AMERICA AND MISSIONARIES FOR PERSIA



THE women who weave rugs in little Persian villages lack most of the things that the American women who buy the rugs consider necessary for decent living. The majority of them are out of reach of a doctor. Their babies die at the rate of one out of every two born. They themselves for the most part are illiterate, and their children have small opportunity for education. Persian rugs, and the tradition of art that lies back of them, are a real contribution to Western life. Can the Western world offer nothing in return to make Eastern life more worth the living?

is unlimited, and the mineral resources also are considerable, offering large possibilities to manufacturers. Yet little effort is made to take advantage of this wealth in minerals.

The more than twelve million inhabitants include Persians, Tartars, Kurds and related tribes, Arabs, Jews, Armenians and Assyrians. About half the inhabitants are rural, 26 per cent. urban, and the remainder nomadic.

PERSIA'S BOUNDARIES

PERSIA'S independence is in the balance. The agreement reached between Great Britain and Persia at Teheran, the capital of Persia, violates this independence, according to a protest by the Persian delegation to the peace conference. It is charged by some that Great Britain has virtually established a protectorate in Persia, but the British Government has officially denied this through Earl Curzon, who says: "I find no evidence of such a condition of affairs in the agreement. Neither I nor my colleagues would have consented to or acquiesced in anything like the creation of a British protectorate over Persia."

DEMOCRACY OF CHRIST

PERSIA is a constitutional monarchy, ruled by a rather unstable ministerial cabinet, with the Shah as the nominal head. The franchise is limited to landowners and tradespeople. But there is longing for something better. Persia recently has been the scene of popular revolutions aiming at the establishment of more democratic forms of government. Persia has caught the unrest that pervades the Orient. And it cannot be denied that the Persian unrest is due largely to the missionaries, who have taught the simple democracy of Christ to an enslaved people.

Economically, Persia has suffered greatly during the war. Her foreign trade has been practically annihilated; famine and fighting caused great loss of human life and the loss of many animals, the only means of transportation. Vineyards and villages were destroyed. The economic life of the nation in general has been completely upset, and some time must elapse before the equilibrium will be restored. Here is a field for missionary effort in relief work and in education of the sort that will put the people on the road to economic independence.

THE OPENING WEDGE

PERSIA has only about 150 modern doctors. Eighteen of them, six women and twelve men, are foreign missionaries. This makes one doctor for every 80,000 inhabitants.

The healer of the sick is always welcome in Moslem countries. Missionary medicine is a powerful factor in opening up and developing a new or closed area. At the shrine city of Meshed hundreds of Afghan and Turkoman pilgrims are hearing the message preached in the dispensary and hospital. This dispensary served over 15,000 people in the first seven months after it was opened. More than a hundred Moslem converts have been made through the medical work in Ispahan alone.

Forty doctors are needed to provide adequately for the next five years' campaign. A number of native Christian doctors have been trained in the mission hospitals, but their number should be greatly multiplied. In Persia, as elsewhere in the Orient, women physicians have an incal-

culable opportunity among the women. Today there is urgent need for ten more women doctors in this land of the open door. How urgent is this need may be seen from Persia's infant mortality rate. Every other child born in Persia dies before it is a year old, usually from one of the ailments caused by improper feeding.

Cholera, typhus and influenza have repeatedly swept over Persia, devastating whole districts. The severe famine of 1917-18 killed thousands of people. Sanitary administration for public welfare is practically non-existent.

Of Persia's thirteen hospitals, two are maintained by the government, one by independent means, and ten by missions. In addition to these hospitals there are twenty dispensaries. The government maintains a medical school and there are two nurses' training schools maintained by missions. Except for one leper colony, no provision is made by the government, by missions or by independent associations for the treatment of leprous cases.

Persia's great numbers of unfit people challenge the attention of America's missionaries. No institution exists to take care of 5,000 feeble-minded, 10,000 blind, 5,000 deaf, and approximately 10,000 insane persons. Nor are there any refuges for the aged and poor. There are only three orphanages, all maintained by missions. Of delinquents, there are at least 30,000 professional beggars and about 500 convicts, all men. Prisons, nothing more than dungeons, exist in every town and city. No reformatories or penal colonies have yet been established.

Although there are many prostitutes, no attempt is made at legal regulation of vice, except as provided for in Islam. Undoubtedly 25 per cent. of the population have venereal disease.

TWO FREE PUBLIC SCHOOLS

THE natives of Persia are awake to the need of education. But at present there are only two free public schools in Persia, both of them controlled by the government. Most children attend private primary schools, taught by Mollahs. The church has full sway in the matter of Persia's schools, with only slight government control. There is, of course, no compulsory education law.

When we realize that at the present time not more than 4½ per cent. of the young children of Persia are in primary schools and about 5,000 in higher schools, there is small wonder that only 5 per cent. of the men of Persia can read. Only 1 per cent. of the women are literate.

Schools have proved to be the most effective of evangelizing agencies in the country. There are 128 mission schools in Persia. The mission of the Presbyterian Church, North, maintains in Teheran an American high school for boys and the Iran Bethel School for girls. A fund of $250,000 has laid the foundation for the development of the girls' school into a college for Persian women. The boys' school also will be developed into a college. Government and private schools are mostly imitations of mission schools.

In the Christian campaign in Persia more success has attended higher education among the upper classes than has attended any other phase of mission work.

There are increasing demands for Christian literature. Persia has two Protestant publishing houses and one Christian newspaper. Teheran has about ten native and two foreign publishing houses. About twenty native newspapers are printed, but no foreign ones. Persia has no libraries.

DEGRADATION OF WOMEN

THERE is no woman's movement in Persia. There, as in most oriental countries, women have few rights. When a girl of Persia reaches the age of twelve, she is no longer free. Her marriage is arranged by relatives, and she must present a dowry to her husband. The average marriage age for a girl is twelve and for a boy twenty. Polygamy and divorce, secondary wives and temporary marriages, all current in Persia, tell the tale of woman's degradation. Probably half the women who marry are later divorced. Women have no choice in the matter of divorce.

Women, however, are accorded property rights:

all women, whether single, married, or widowed, have the same property rights as men.

Practically all women of the rural population work in the fields. About 20,000 women work at home at rug weaving. It is estimated that 1,000 women and children weave rugs outside the home. No laws exist to protect women in industry.

MILLIONS WITHOUT MISSIONARY

PERSIA is essentially a Mohammedan field. But since most of the Persians are of the heterodox sect of Moslems, they offer little opposition to the Christian missionary.

Of the twelve million inhabitants, however, more than seven million are without missionary influence of any sort. The Christians of Persia—and these include the Armenian and Nestorian or Assyrian Christians—number only eight per thousand of population. Evangelical Protestantism can claim only 3,562 people. America's field in Persia is the northern section. The missionary force there is wholly inadequate.

The World War has greatly helped to increase missionary opportunities in the Persian field. The relief work done by the missionaries here as elsewhere has softened the hearts of the people. But at present there is only one Protestant missionary in Persia for each 91,000 people. American missionaries may bring the kingdom of God to the Persian people through teaching and healing. Can we hold them back?

SYRIA AND PALESTINE

THE "Promised Land" became the cradle of our modern civilization. In Syria and Palestine—about two and a half times the size of the state of Pennsylvania—the two great forces that, more than any others, have influenced modern thought and action—Judaism and Christianity—were developed.

For years, with the exception of brief intervals, this land has been part of the Ottoman Empire, and subject to the oppression and retardation that have always been the lot of lands under the rule of the Turk.

But on Christmas Day, 1917, that rule was broken forever. Now Palestine and Syria are open to Western influence and Western development.

What the political future of the Bible lands will be is as yet uncertain. There are many Christians ready to believe, with the Zionists, that there would be a fine historical fitness in making Palestine again a Jewish state, its integrity guaranteed by the Christian powers. And, indeed, rightly administered, such a state might prove to be a great source of spiritual influence throughout the world.

In whatever hands the government of Palestine rests, the peoples of the Christian world will insist that its shrines be honored and protected and that its gates be opened to all who come in peace to visit the lands made holy by Jesus and his disciples and the patriarchs and prophets of old.

WAR'S DESOLATION

LIKE all of the little war-swept nations, Palestine and Syria have suffered greatly during the last six years. The population, never large, has shrunk to scarcely three million inhabitants. A census of certain districts, made by the American Red Cross relief workers, shows that probably one-third of the inhabitants of the Lebanon region alone perished during the war from starvation and disease.

Many villages were depopulated by famine; the bodies of the dead were too many for burial; houses were stripped of furniture for fuel to prolong life for a few more days.

In Sidon, in addition to famine, dysentery and typhus took a heavy toll, even in the wealthy silk manufacturing towns.

Yet in a way the war horror has worked for good. Palestine always has been a difficult mission field. It is a land of mixed peoples and numerous religions. The only unifying bonds are the common customs and the Arabic language. Lack of unity among its inhabitants, together with the opposition of the Turk, has made it extraordinarily hard to spread the gospel of Christ in the Holy Land. But the relief administered impartially by the missionaries regardless of race or creed has opened the

way to peoples long antagonistic. As is usual, the silent teaching of Christianity through good works has done much to remove bigotry and prejudice. Many non-Christians are voluntarily seeking for information about the religion that seeks to make universal brotherhood a reality.

JOINING FORCES

MISSIONARY enterprise in the Holy Land should make great strides in the next few years. The war has brought the Christians working in Palestine into closer unity. Syria and Palestine have always, by virtue of their sacred history, appealed to Christians as a field for service. But while there have been many missions in the Holy Land, circumstances have combined to keep them isolated. Thirty-four missionary societies are working in Syria and Palestine, but a large share of the work is done by one American mission.

The needs of the war-stricken country have drawn the forces closer together, and at a recent meeting twelve societies voted unanimously to join in cooperative work. Such widely divergent groups as the Society of Friends (Quakers) and the Church Missionary Society (Church of England) are considering the establishment of a United Church for Syria and Palestine.

OASES IN THE DESERT

PALESTINE and Syria suffer under most of the handicaps that retard the peoples of the rest of the old Ottoman Empire. Rich in resources, almost literally a land flowing with milk and honey, the Holy Land has developed little since Biblical times. Its people tend their flocks and herds and till their fields much as they did 1,900 years ago.

An exception to this rule are the Hebrew colonies. They are maintained by various Jewish organizations outside of Palestine. There little groups of immigrants, most of them Russian Jews, are engaged in cooperative agriculture. Each colony has one or more schools, a synagogue, public library, town hall, hospital, pharmacy and public baths. A Jewish agricultural experiment station carries on agricultural and botanical research work. These colonies and the various activities of the missions are little oases in a desert of ignorance and backwardness.

CROWDED SCHOOLS

AS ELSEWHERE in the Near East, the school has been a powerful agent for the spreading of Christian ideals.

The government schools in Palestine, as elsewhere in the Ottoman Empire, were open only to Mohammedan children. Schools for Christian children were provided by the Eastern churches or by the missions. In 1914 there were 130 primary schools and five secondary schools maintained by missions in Palestine and Syria. Ninety-eight of these schools were supported by the Presbyterian Board of Missions, long active in the Holy Land.

The American schools were the only ones that were permitted to remain open during the war. Shortage of supplies forced some of them to close their doors, but many remained open at the cost of considerable hardship.

Indicative of the need for schools is the report of the American School for Girls maintained at Beirut by the Presbyterian Board of Missions. The closing of this school for diplomatic reasons from October 17, 1917, to January 28, 1918, resulted in a protest from both Christian and Moslem. When it reopened, it was with the largest enrolment in its history. The primary department had sixty-six Mohammedans, ten Christians and four Jews; the preparatory had twenty-nine Mohammedans, forty-eight Christians and six Jews; the academic had two Mohammedans, forty-seven Christians and three Jews. Admission was refused to seventy-five more.

The day schools that were kept open during the war have been full to over-flowing. The one at Ras Beirut, under the Presbyterian Board of Missions, reports a daily attendance of more than one hundred pupils, fifty-three of whom are Moslems.

SYRIAN COLLEGE

ONE of the most important Christian educational institutions of the Near East is the Syrian Protestant College, an interdenominational institution which aims to give

to the young men of Syria and adjacent countries a higher education that is sound, modern, and thoroughly permeated with the spirit of Christ. This college has seven departments: the Preparatory Department, the School of Arts and Sciences, Schools of Medicine, Pharmacy, and Dentistry, a Nurses' Training School, a School of Commerce, and the beginning of a school of Biblical Archaeology and Philology. Normal courses and courses in Agricultural Engineering are offered. In 1918-1919, nine hundred students of many religions and races were enrolled in the college.

While a distinctly missionary institution and a direct outgrowth of the work of American missionaries in Syria, the college is not connected with any missionary society. It depends for its income on receipts from tuition and the generosity of those who believe in its work. Like most Christian institutions in the Near East, it has kept open during the war only at the cost of hardship and sacrifice on the part of all concerned. It has emerged from the five years' struggle with heightened prestige, but a large debt. The 2,860 graduates of this institution occupy positions of commanding influence among their own people.

CENTURY OF ACTIVE SERVICE

HAND in hand with the increasing demand for schools comes an increasing demand for books. The American Mission Press in Beirut is one of the greatest agencies for the dissemination of Christian literature in all the non-Christian world. It has printed more than two million volumes of the Scriptures in Arabic, which have been distributed among the Arabic speaking peoples of Asia, North Africa, and the East Indies. Its catalog contains a list of 1,200 publications.

In the first year of the war over thirty-seven million pages were printed and 124,000 volumes sold. But the supply of literature is far behind the demand.

The American Mission Press has seen nearly a hundred years of active service. Founded in Malta, in 1822, it will celebrate its centennial in two years. During those two years it hopes to improve its equipment and widen the scope of its activities. Will it be supported by the people "back home"?

CHRIST COMES AGAIN

NECESSARILY, the activities of the missions in the Holy Land, as in the rest of the Near East, will be largely devoted to relief work during the next few years. The Presbyterian Board, which maintains forty-six missions in Syria and Palestine, has temporarily turned over one-third of its force and the use of several of its buildings to the American Relief Committee in the Near East. Other missionary agencies also are cooperating in this work.

A vital part of the relief work must consist of the provision of medical care and hospital facilities. In all Palestine and Syria there is only one doctor for every 25,000 persons. There are nine hospitals in the Holy Land, three of them supported by missions. Prominent among them is the sanitorium for the tubercular maintained at Beirut by the Presbyterian Board. Only by the greatest effort was this hospital kept open during the war, when it was almost impossible to obtain food and supplies; but it did keep open, and now this institution looks to an expansion of its activities.

Another important hospital is that of the Reformed Presbyterian Church at the seacoast town of Latakiah in Syria.

Once more, after centuries of waiting, Christ has come to Galilee as a healer of bodies and a healer of souls. Through the missions, He again ministers to the stricken peoples of His land, bearing them a message of regeneration.

ARABIA, THE UNEXPLORED

ARABIA is like a fabled land. Except for a few ports and trading stations, its broad reaches are almost unknown to the world beyond its borders. It contains the largest unexplored territory in Asia, possibly in all the world. With an area of 1,230,276 square miles, more than twenty-seven times that of the state of Pennsylvania, it has a population of about eight million souls, a little less than the population of Pennsylvania.

Though nominally a part of the Ottoman Em-

pire, Arabia cannot be said ever to have had any centralized system of government. Immense reaches of Arabia are desert and steppes, inhabited only by nomadic Bedouins, wild and warlike, who gain their subsistence from flocks and herds, and own allegiance only to their own tribes. The oases of Central Arabia and the coastal regions are fertile. Here are settled communities. But even among the peoples of these communities there is no unity. They live under eight independent systems of government.

MOHAMMEDAN "HOLY LAND"

THESE characteristics alone would make Arabia a difficult field for missions. But there is an added difficulty. Arabia is the "holy land" of the Mohammedans. It is to Mecca, in Arabia, birthplace of the prophet, that devout Moslems all over the world turn when they offer prayer. Medina, the city of Mohamet's vision, is another shrine of the faithful.

It is not to be expected that Arabia would prove friendly to Christian missions. Yet in spite of difficulty and hardship and hostility, British and American missionaries, brave pioneers, have gained a foothold in Arabia. It is a small foothold, it is true; the present missionary force is almost entirely limited to the east coast; and there are only five missionary stations on a coast of 4,000 miles. Inland, there is not a single missionary station.

But the door of Arabia is slowly being unlocked by the medical missionary. Doctors are received as far inland as Riadh, the capital of Central Arabia. Schools are not well attended, but the Arabian Mission of the Reformed Church of America reports 40,000 patients at its hospital and dispensary during a single year.

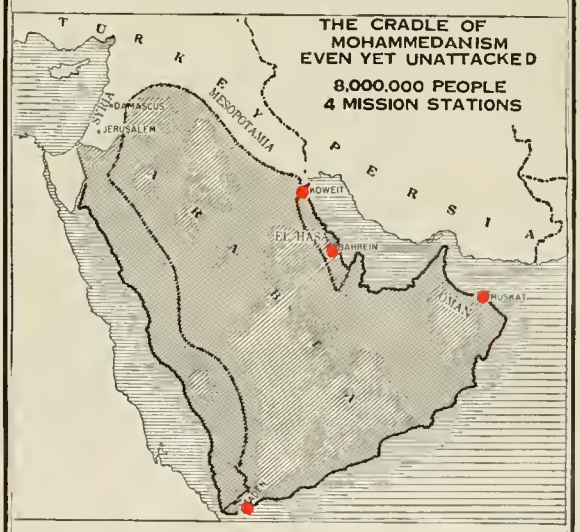
BIG JOB, SMALL FORCE

THE Arabian Mission, which, with the missions of the United Free Church of Scotland, and the Church Missionary Society, is the only missionary body in Arabia, is at present faced with a shortage of men and money. It needs particularly medical missionaries, men and women. Its finest hospital is standing empty. Except for what the missions offer, Arabia has no schools, except in a few of the larger cities; it has almost no doctors. Modern methods of sanitation and hygiene are unknown. There are nine mission schools in Arabia proper, one mission hospital, twelve dispensaries, and seven missionary doctors. Altogether, there are forty-seven missionaries in Arabia, American and British, one for every 172,324 souls.

The emancipation of Arabia from Ottoman rule will mean greater freedom in Arabia, as in other parts of the Near East. Already a breaking down of the hostile attitude of the Arab toward Christian activities is reported by missionaries.

Eight million people are living in an ignorance which engenders disease and misery and sin in Arabia. Can we fail to lighten their darkness?

THE HOLY LAND OF MOHAMMEDANS



THE emancipation of Arabia from Ottoman rule means greater freedom for the missionary. Already a breaking down of the hostile attitude of the Arab toward Christian activities is reported.

OLD TESTAMENT LAND

THE Old Testament land of Mesopotamia presents much the same problem as Arabia. Its broad basin, lying between the Tigris and the Euphrates, was the granary of the ancient world. But the great irrigation scheme that made it productive fell into disuse centuries ago. Today, its area of 143,250 square miles, three times the area of Pennsylvania, holds a population of one and a half million, only about one-sixth that of Pennsylvania. Where fields of grain once flourished, is a desert inhabited only by tribes of Bedouins.

Mesopotamia is ripe for the message of Christianity. The war has opened the territory to Western civilization and to the missionary.

At present the country is a British protectorate. The Arab chiefs are friendly, and the work of territorial development, so valuable in preparing the field for evangelization, is going on. The British have opened thirteen government schools, four municipal schools aided by the State, one teachers' training school and one survey school. In addition there are in Mesopotamia a number of mission schools. The British are friendly toward the educational work of the missions, and encourage especially agricultural and industrial education. Such education is sorely needed by a people brought into contact with the Western world after generations of primitive, nomadic existence, if they are to hold their own against the newcomers.

JOINING THE PROCESSION

PLANS are under way for irrigation, with British capital, of sixteen million acres of the ancient grain-growing district, on the restoration of peace. The Church must form part of the procession of the Western world into the open doors of Mesopotamia. Our civilization will mean nothing to the ancient peoples it touches without an interpretation of the life giving spiritual force that inspires it. Three religious organizations are at work in Mesopotamia, with a total of forty-seven missionaries. One of these organizations, the Arabian Mission, with twenty-nine missionaries, is American.

To reach the scattered population, a large number of Christian workers are needed. In this country, recently swept by war, doctors are in demand. Here, as in all the non-Christian world, the teacher must sweep away the clogging ignorance and superstition that make the natives easy victims of oppression.

The gospel of Jesus offers the only chance to the oppressed peoples of the Near East to acquire a divine self-consciousness as children of God—worthy to share in His kingdom on earth and in the world to come.

Come Over and Help Us

Two hundred and thirty-nine new missionaries to carry Christianity into the stronghold of Islam.

Interchurch World Movement Estimates for American Foreign Missionary Societies in the Near East

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	49	142
Educational	92	272
Medical	66	192
Literature	7	22
Others*	25	70
Total	239	698

*Business agents, industrial and institutional workers, etc.

AFRICA

THE continent of Africa, with an area four times that of the United States and a population one-third larger—one-thirteenth of the population of the globe—is already a "white man's land."

Put the population of metropolitan New York into the states of Texas and New Mexico, and you have the equivalent of all Africa not under the control of the white man.

Ninety per cent. of the population of Africa is reached, directly or indirectly, by commerce; only 10 per cent. of those touched by commerce are reached by the Word of God.

If China is rightly termed a "sleeping giant," the same description might be applied, with even greater force, to the Africa of only a few years ago; for though all Africa has only one-third of China's population, it is three times as large and contains a greater wealth of raw material.

In the whole of the African continent there are only two states, the Republic of Liberia and the Kingdom of Abyssinia, which are not possessions or dependencies of the white man. These two states together make up only one-thirtieth of the area of all Africa, and contain but one-thirteenth of the total population.

Nowhere else has the native African a voice in the government of his own affairs; nor in most parts of the continent will he be ready for it until he has made considerably more progress than at present along the paths of culture and civilization. Egypt and South Africa are the only countries in which there is a definite nationalist movement.

MISSIONARY PIONEERS

THE various parts of this great continent are rapidly being connected up by systems of railroads and automobile tracks. The dream of Cecil Rhodes of a Cape-to-Cairo railroad is within measurable distance of realization. There is today one mile of railroad to every four thousand of population, 10 per cent. of the mileage per head in the United States.

To the white man's invasion of the older civilizations of Northern Africa political and economic motives have contributed in about equal proportion. In South and Central Africa economic motives have been the prime consideration. It is inspiring to remember, however, that here it was the missionary, bearing the Word of God and caring nothing for gold or ivory, who first opened up the trackless veld and forest.

It is nearly 200 years since George Schmidt, the Moravian missionary, first landed in South Africa. Others have carried on, to the best of their ability, the work that he started and was not permitted to continue; but of recent years the progress of commerce and industry has far outstripped the progress of missionary effort.

THE PROBLEM OF AFRICA

THAT, in a nutshell, is the problem of Africa. The white man seeks the gold, diamonds and ostrich feathers, the copper, chrome ore and wool of the South; the ivory, rubber, oils, copper and copal of the central countries; the cotton, nuts, oil, hides, wool, cereals and tin of the North. In his search for these raw materials and the wealth that accrues from them, he has brought his Western civilization into close contact with the native barbarism of South and Central Africa, and with the combination of barbarism and oriental culture of the Mohammedan lands of the North.

The total foreign trade of Africa for the year before the war was close to two billion dollars. Contact with Western civilization has been productive of much good for the native. His standard of living has been raised; his tenure of life and property is infinitely more secure; he has learned, at any rate, in most of the colonies, the fundamental principles of justice.

But with the blessings of Western civilization the white man has brought its evils, also, often in an exaggerated form. The fiery spirits which the native has learned from the white man to drink, despite prohibitory legislation against their sale to natives in most of the colonies, are more harmful than the native brew, bad as that is. Commercialized prostitution, another of the white man's gifts, is a more evil thing than the traditional polygamy of the native.

Prostitution has brought with it its inevitable penalty in the way of disease. In South and Central Africa it is estimated conservatively that 50 per cent. of all the native population is infected with venereal disease, while in Northern Africa conditions are considerably worse. A recent report states that 96 per cent. of the members of a certain tribe in West Africa are infected. In adding to the burdens of the native womanhood the evils of prostitution, civilization has not everywhere lightened the load she already bore. Marriage in South and Central Africa is a matter of barter, and though in parts of North Africa Western civilization has done much towards raising the status of woman, she still remains without property rights throughout the continent, being herself regarded as a chattel.

CHANGING MODE OF LIFE

ECONOMIC developments have made a vast change in the native's mode of living. Huge tracts of territory are no longer free to him. Under most of the colonial administrations there is a growing tendency to compel him to settle on a definite piece of land and from it to gain his livelihood. Thus the art of intensive cultivation is an immediate requirement, which will continually grow more pressing.

Already in the African continent we see the small beginnings of the constant problem of every civilized community—the growth of large cities and migration to them from the country districts. The city problem already exists in Egypt, where the population has nearly doubled since the British occupation in 1882. Alexandria now has a population of nearly half a million—more than 23,000 people to the square mile. In Bathurst, the capital of Gambia, land on the river front is valued at $25 per square foot.

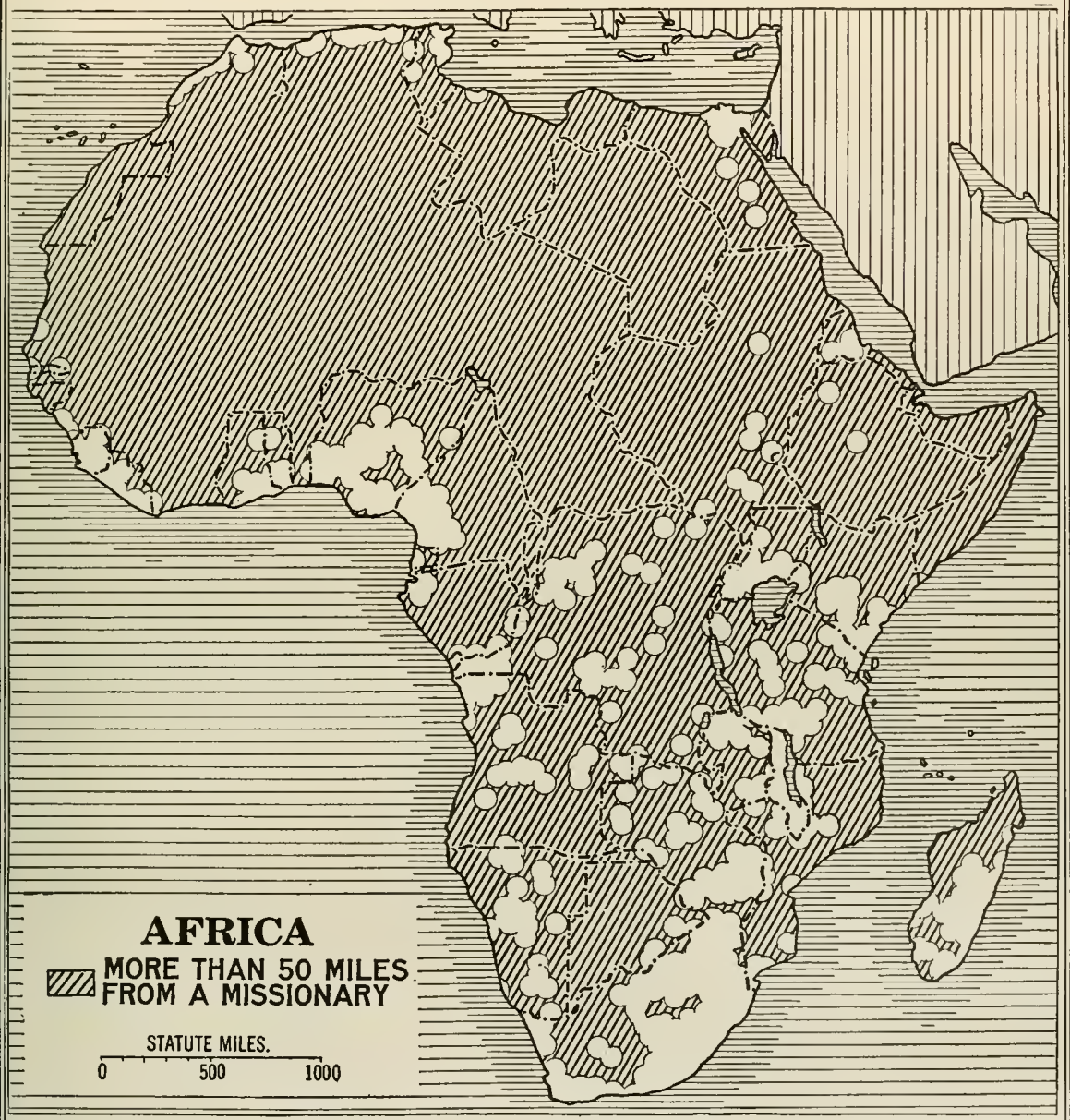
In South and Central Africa natives are recruited from the veld to work in the centers of industry, with the result that wherever a town of white men is found there springs up beside it a native city from four to ten times as large. It is a Pandora's box of good and ill together that the untutored native sees opened before him, and he needs the guidance of Christian principles in making his choice.

Thus the problems of Africa are the problems of a country in a state of transition. There is an almost incalculable wealth of raw material. There is sufficient human energy, wisely applied, to make this wealth available for the great benefit of the world at large.

AID FROM GOVERNMENTS

GOVERNMENTS can do much and are doing much; but they cannot do everything. They cannot even effectually control the white men who are attracted to the country by its commercial possibilities. They cannot altogether prevent legitimate develop-

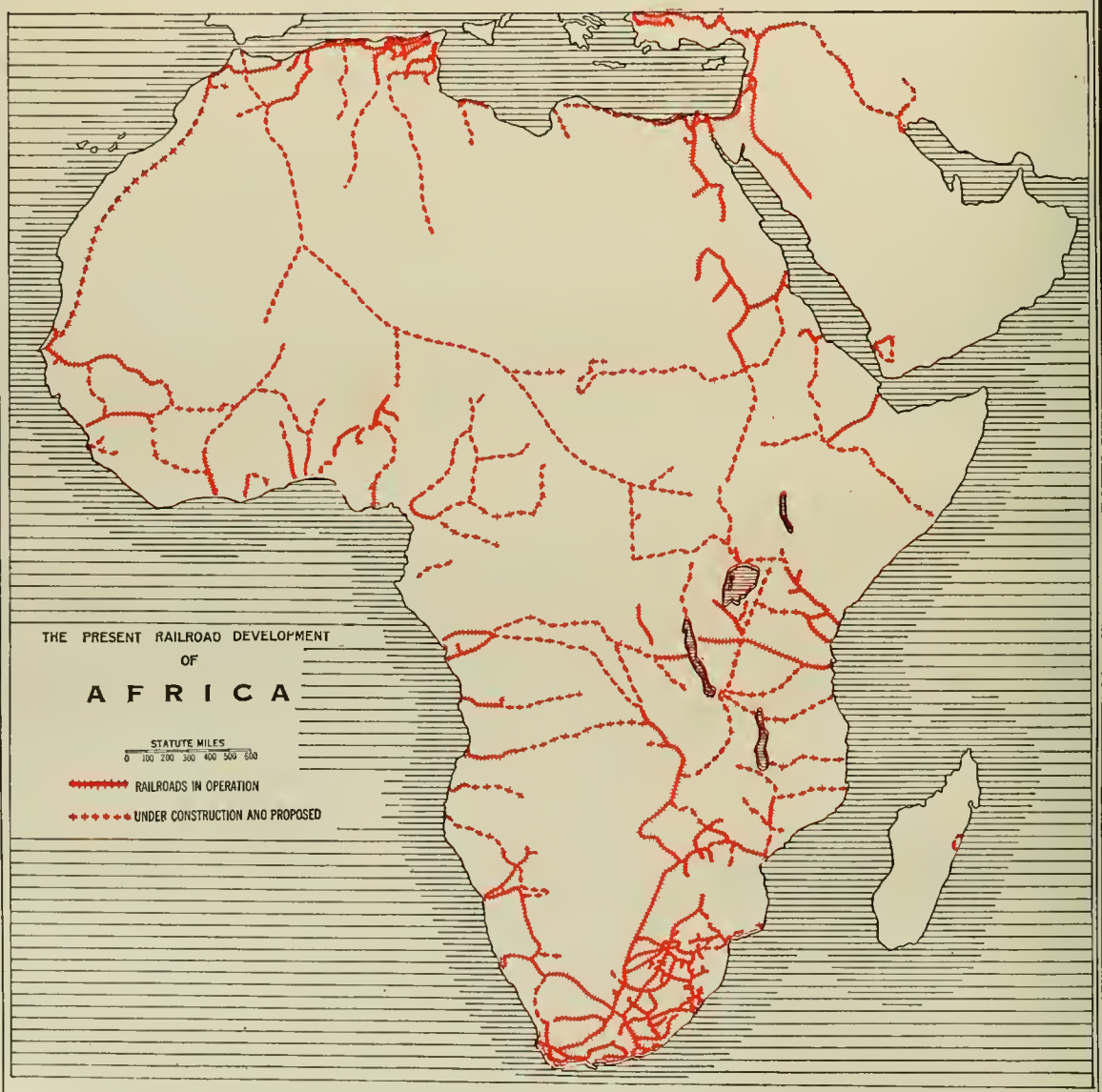
WHERE THE WORD IS NEVER HEARD



EACH white circle represents the area within a fifty-mile radius of a mission station. Darkest Africa lies beyond. Christian nations have benefitted by Africa's wealth for years, without returning much in the way of Christian standards of life. The missionary problem in Africa is not alone a spiritual problem, it is a problem of the conservation of human life and natural resources for the ultimate benefit of the whole world—including the African.

ment from being turned into illegitimate exploitation of the native worker, and the consequent loss of the greatest asset of any nation, human energy. They cannot arrest the evil moral influences which, more surely than any other agency, sap the natives' physical well being and so detract from the country's vital power.

CONQUERING THE JUNGLE



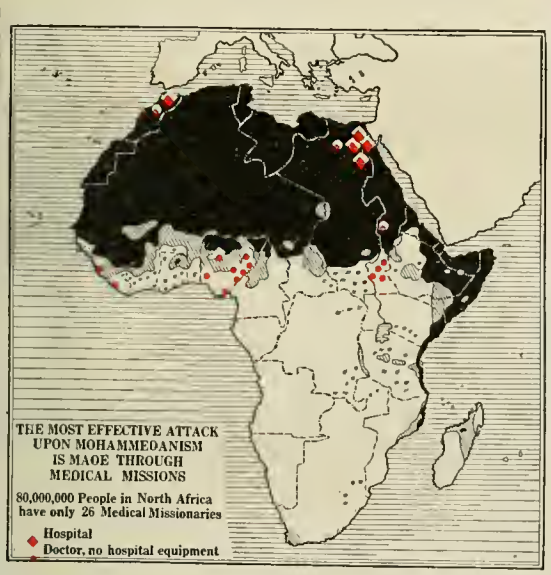
THE iron horse is penetrating the dense jungle and the once trackless desert. Africa's great distances are rapidly being cut down by railroads and automobile roads. Improved methods of transportation make it possible for the missionary to reach more people with the Word of God.

Governments are beginning to realize that if a backward population is to be raised to a level of efficient service, material benefits must be accompanied by spiritual well being. Missionary effort is the only fountain from which the native can draw the necessary resources of the spirit. Consequently, almost all governments in these days welcome missionary effort.

THE GOSPEL OF HEALTH

THE missionary problem in Africa is not only a spiritual problem pure and simple; it is also a problem of the conservation of human life and natural resources for the ultimate benefit of the whole world.

ONLY HONEY FOR MEDICINE



TWENTY-SIX Protestant medical missionaries are ministering to the physical needs of forty million Mohammedans and forty million pagans in North Africa. While Christian governments have greatly improved the health conditions of French West Africa, including the "White Man's Grave," Protestant missions have not yet established a single hospital. Honey is the ONLY MEDICINE recommended in the Koran to "believers."

Africa presents a rich field for the medical missionary. In almost all parts, though few statistics are available, there is no doubt that the death rate is far higher than in civilized communities, though it is not nearly so high as it was before the white man brought law and order.

In one exceptional district of Sierra Leone the birth rate is 26.6 per thousand and the death rate is 53.5 per thousand. In the United States registration area the estimated death rate is fourteen per thousand.

Infant mortality is particularly high, due to the ignorance of the native mothers in the care of their children. Even in so advanced a country as Egypt the deaths of infants under one year are 31 per cent. of the total native deaths—exactly double the rate in New York City.

Frequent epidemics sweep various parts of Africa. In the Union of South Africa and the British protectorates alone it is estimated that the epidemic of influenza in 1918 caused eighty thousand deaths, while in the interior the devastation was far greater. In the Belgian Congo whole villages were wiped out, and one estimate gives the number of deaths as one-eighth of the total native population.

Other plagues that periodically sweep different parts of the continent are malaria, yellow fever, smallpox, sleeping sickness, dysentery and bubonic plague. Blindness is an especial curse of Northern Africa. In Egypt one person in every ninety is totally blind, and one in every thirty-three partially blind. Among the tribes of Central Africa, to see an old person is an exception. The reason is that the sick are put out on the veld to die of starvation or fire or be killed by wild beasts.

Sanitation throughout the continent, except in centers of industry, is almost unknown.

GOVERNMENT MEASURES

TO COMBAT these conditions the governments of the various countries have made efforts differing widely in degree according to the progress attained in civilization. In the cities and mine fields of South Africa the

health of the natives is well looked after by European physicians and health officers, while there are also district surgeons appointed by the government for large areas. There are no trained native doctors, and few nurses. There are few government hospitals except in cities where they are required by the labor regulations.

In Central Africa there are twenty government hospitals for natives and whites, all in European towns and industrial centers. There is none for the native village population. There are no medical schools.

THE MISSIONARY DOCTOR

A HEAVY responsibility for the native health is laid upon the missions. At present, to meet this responsibility, there are in South Africa twenty-three missionary doctors and nineteen nurses among the eight and one-half million natives.

In Central Africa the forty millions of natives are cared for by seventy-seven foreign evangelical medical missionaries, sixty-nine men and eight women. There are also one native doctor and seventy-four nurses. In all Central and South Africa there are sixty-two evangelical mission hospitals, and in South Africa there are 135 dispensaries.

There is before the Interchurch World Movement a proposition for the establishment of a medical school for the training of native doctors and nurses for South and Central Africa.

In North Africa there are seventy-three government hospitals all told, most of them in Egypt, and a number of dispensaries. One result of the World War has been so serious an interference with missionary work in this field that it is difficult even to obtain accurate figures of surviving mission enterprises.

The following figures of evangelical medical missions for the eighty million people of North Africa are collected from the latest board reports: foreign missionary doctors, twenty-six; native doctors, six; foreign missionary nurses, sixty-seven; native nurses, fifty-six; hospitals, five; dispensaries, twenty-nine. These figures are considerably smaller than those shown in World Statistics (1916), but unhappily they are probably more accurate, in view of conditions brought about by the war.

The medical missionary has an enormous contribution to make to the conservation of life and resources throughout the African continent. The present equipment is utterly inadequate.

The cure of the body presents an opportunity for the cure of the soul.

The souls of the older people among the natives can perhaps best be reached indirectly through their bodies. With the young, missions have a direct opportunity, through the schools, not only of implanting the love of Christ and the ideals of Christianity in the heart, but, through those ideals, of raising up a race of men and women in the African continent who will be qualified to make that vast reservoir of natural resources productive for both themselves and the rest of mankind.

EDUCATION OF NATIVES

THROUGHOUT South and Central Africa native education is predominantly in the hands of the churches. In South Africa the government gives grants in aid where the standard of education meets certain requirements. In the Union of South Africa there are 4,945 schools for white children; 2,670 for colored. For Whites there is one school for every 250 of the school population; for natives there is one school for nearly 2,000 of the school population.

Higher education for natives is represented by the South African Native College at Alice, Cape Colony, which was formally opened in February, 1916, and reported twenty-three students in 1917.

The rate of literacy in the Union of South Africa is given as 5 per cent. for men and women; 15 per cent. for boys and girls. In other states of South Africa it is far lower. In Central Africa the literacy rate is 1 per cent. for men and one-quarter of 1 per cent. for women. Only from 1 to 2 per cent. of the native children attend school.

Secondary education has made a beginning in

Nysaland, Angola, Northern Rhodesia, Uganda and British East Africa, but all told there are probably not more than five hundred pupils. Vocational instruction in agriculture, building, cabinet making, etc., is carried out under some few of the missions; but here again only a beginning has been made. In this important field there is limitless opportunity of enlargement.

In North Africa, State schools predominate in the French colonies; church schools in the British and other colonies. Mohammedans have their own schools.

Algeria and Egypt have the highest percentage of children attending schools between the ages of six and twelve. In Algeria it is 15, and in Egypt 12 per cent. Of sixteen other countries in North Africa the percentage varies from 9 per cent. in Tunis to one-tenth of 1 per cent. in Abyssinia, the average for all sixteen being 3.688 per cent. It is hardly surprising that the literacy rate for North Africa is only 5 per cent. for men and 1 per cent. for women.

DEARTH OF LITERATURE

EDUCATION and the provision of literature in the vernacular are among the most pressing problems of missionary effort in all the African fields. The missions have instilled into the natives the desire for education, but they are without the means to satisfy either that desire or the desire for reading matter which the ability to read has given the native educated in a mission school. In all Central Africa there are but two or three small printing presses turning out reading matter in the vernacular. In North Africa mission presses are few and inadequate, while the secular press in the vernacular is definitely anti-Christian.

There is a great and urgent need for linguists, printers and directors of natives in producing literature for these rapidly awakening tribes and peoples.

UNTOUCHED MILLIONS

WHILE there is no considerable part of South and Central Africa where the beginnings at least of missionary enterprise have not been made, in all Central Africa less than six million natives are touched in any way by evangelical missions.

Taking the two fields together, there is one ordained missionary to every 35,514 of the native population.

South Africa is relatively well looked after. There we have forty-three evangelical mission societies, ten of them American. There are 150 evangelical church adherents per one thousand of native population.

PORTUGAL'S DARKEST AFRICA

PORTUGUESE East Africa is a unique field for missionary endeavor. It has an area of 195,000 square miles and a population of about three million. This is practically unoccupied territory.

Commercial companies, chartered by the Portuguese Government and under governmental control, are exploiting the country for cotton, sugar, rubber and other products. The native people are forced by the Mozambique Company, the largest of these commercial companies, to work without fair wages and with no regard for their individual or racial rights. The police and soldiers are the agents of force, used in the labor propaganda. Rum is manufactured and sold by the company.

Prostitution of the native women of the country by Portuguese officials and native police is carried on regularly.

Taken as a whole, the moral character of the people is far below what it was in heathenism, and a deliberate and systematic opposition to the establishment of mission-work among the people of the country over which it rules is carried out by the Mozambique Company.

The American Board and Methodist Episcopal Church occupy positions of strategic importance in relation to this field, and an agreement has been reached as to the spheres of influence of each.

In Central Africa there is the spectacle of a handful of devoted missionaries struggling heroically to perform an impossible task. After twenty-five years of labor 1 per cent. of the native population are communicants of evangelical churches. There is about the same proportion

of Catholics. Of the total population of more than forty million natives in Central Africa and the islands, twenty-six million have no missions among or near them. Of the remaining millions, more than half are practically untouched.

This is not on account of any natural difficulties. The natives are not inaccessible. Ninety per cent. of them are reached by commerce. They earn money and purchase goods from England, the United States, India, Japan and Australia—clothing, cotton goods, boots, hats, blankets, flour, sugar, tinned food, tobacco, matches. But only 10 per cent. of those touched by commerce are reached by the Word of God.

MOHAMMEDAN HOSTILITY

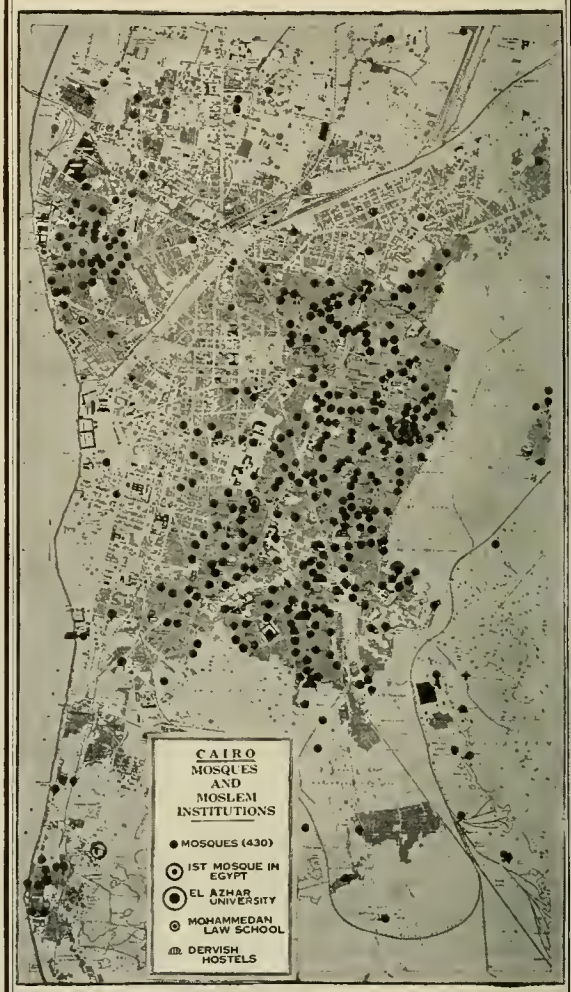
NORTH AFRICA presents a different and an even more difficult problem to the evangelical missionary than South or Central Africa. Mohammedanism here is actively hostile to Christianity, while the French colonies are occupied, though by no means fully, by Catholic mission agencies. Nevertheless the French Government has expressed a desire to cooperate in missionary enterprise.

Though Mohammedan North Africa is under the political control of Christian governments, the Moslem spirit and Arabic blood, speech and culture bind the Mohammedans of the various races into a religious community which is actively antagonistic to Christianity. Thirty-six per cent. of the population of Africa is Moslem. North of latitude twenty, 90 per cent. of the people live according to the moral standards of Arabia in the seventh century.

From these northern countries the pagans of the Sudan and Central Africa are menaced. Mohammedan traders are rapidly finding their way south among the pagan tribes. In every Mohammedan character religious and commercial elements are mingled. For this reason the Moslem is doubly attractive to the pagan. Whole tribes have been converted during the last few decades. By the enunciation of a simple formula the pagan becomes anti-Christian rather than non-Christian.

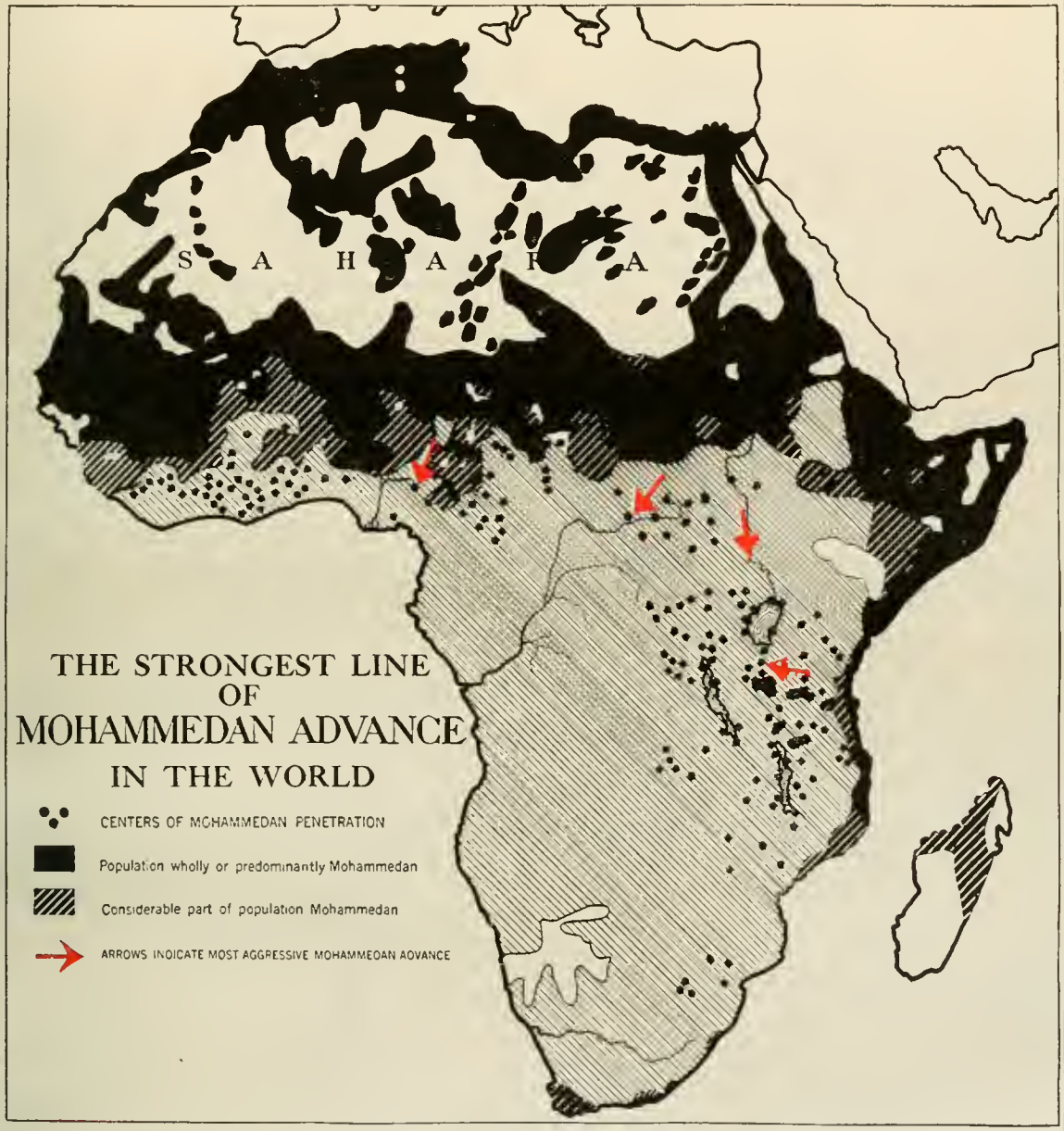
Islam is not a stepping stone from paganism to Christianity. Since the war the religious and political leaders of Islam in North Africa have shown themselves definitely opposed to foreign influences. This is their admission of the undermining effects of Western civilization on Mohammedanism. They are fighting

MOSLEM "CAPITAL"



CAIRO, the capital of Egypt, is the intellectual center of the Moslem World. It is the key to the Moslem problem in North Africa. It has eighty-four papers and reviews. In it are 430 mosques and the famous El Azhar University, influencing Moslem thought and life throughout the world.

ISLAM IN AFRICA



FORTY million Mohammedans are advancing like a mighty army on the pagans of Central Africa. Reports just received from West Africa, from Senegal to Nigeria, and other places invariably call for help to combat the Mohammedan menace. Islam is the foe of democracy. The backward peoples of Africa cannot receive the benefits and blessings of our civilization and religion while influenced by Islam.

with their backs against the wall. The Mohammedan advance in North Africa is undoubtedly one of the most urgent problems confronting the Christian church. The hour for an aggressive campaign has struck.

WHERE ARE THE CHRISTIANS?

OF THE population of nearly eighty million of North Africa, communicants of evangelical churches number a little less than 121,000. There are 105,000 baptized non-communicants, and 57,000 under Christian instruction. Catholics have gained 257,000 converts.

Sixty million natives of North Africa have had no opportunity of hearing the gospel of Christ.

According to the latest board reports there are 815 evangelical missionaries in North Africa—one to every 95,000 of population. Nine colonies and political territories, comprising an area of nearly two million square miles and with a population of more than thirteen million people, are totally unoccupied by Protestant missions. Five other countries, having an area more than ten times that of New England and a population of nearly five million, possess but one mission station each, manned in most cases by only one missionary. In the Sudan there is one stretch of 1,500 miles between two mission stations.

North Africa, earlier than the rest of the continent, has caught echoes of the world-cry for democracy. For most of the colonies and dependencies a measure of self-government is only a question of time. When that time comes it depends on the church of Christ whether it shall assume a materialistic shape or be inspired by the only ideals that can make for human happiness and true democracy.

What is true today for North Africa will be true tomorrow for the backward places of Central and South Africa. Before the natives of these places can be fit to share in any way in government, they must be educated in the Christian ideals on which alone a safe and sane democracy can be founded.

What Africa Asks of the United States

Seven hundred and twelve new missionaries to bring light to the "dark, sobbing continent."

Interchurch World Movement Estimates for American Foreign Missionary Societies in Africa

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	274	833
Educational	218	666
Medical	163	497
Literature	11	31
Others*	46	142
Total	712	2,169

*Business agents, industrial and institutional workers, etc.

INDIA

With Ceylon and Afghanistan

INDIA is on the threshold of better things. The most universal demand is for schools and education. India is learning from Japan what schools can do for increase of trade and economic independence. The influence of the American colonial policy in the Philippines is having a marked effect both on the British colonial government and on the popular demand for increased rights of self-determination.

Industrial India has been set forward twenty-five years by the war. The outcaste movement has become one of the greatest social movements of the century, promising economic and social emancipation to fifty million people whose lot has been almost as pitiable as that of slaves.

But India is now more in a chaos of destruction than in a process of construction, and forces are growing which bode ill for the peace of Asia. The existing contacts with Western civilization are often very destructive and demoralizing.

India, uncaptured for Christ, presents an insuperable obstacle to the kingdom of God in Asia; but India converted to the gospel will be a reservoir of spiritual power for the enrichment and reinterpretation of the gospel itself to the Western world.

Christians	5,000,000
Hindus	234,000,000
Mohammedans	71,000,000
Buddhists	12,000,000
Animists	11,000,000
Others	7,000,000

MOTHERLAND OF RELIGION

OVER the Western world since ancient times India has exerted an indefinable charm. Over the Asiatic world she has cast the spell of her religious feeling.

"In India," said Professor Max Müller, "you find yourself between an immense past and an immense future."

We may not measure India's power in terms of Western materialistic progress. Along with Russia and China, she is beginning the development of her vast natural resources. Her material rise is bound to make changes in the religious map of Asia. How this map changes is of vital importance to the whole world.

But today India, with Ceylon, is the most essentially religious of the many and diverse units in the non-Christian world. In the past she has been the home of religions. While Athens and Rome were laying the foundations for republican forms of government for mankind, India's Buddha was teaching men to govern themselves by the spirit.

MANY PEOPLES, MANY TONGUES

INDIA is the home of one-fifth of the human race. India's population of nearly three hundred and forty million, more than three times that of the United States, is crowded into an area about half as large. The average density in India is 163 persons to the square mile, as compared with a density of thirty-nine persons in this country.

Owing to successive swarms of invaders, there is now a vast complex of race and creed comprising seven distinct races speaking about 180 different languages and perhaps 100 additional dialects.

India is the most heterogeneous country in the world. At one extreme are the land-holding and professional classes, with a nucleus of those more or less literate in English; at the other are some aboriginal tribes, such as the Bhils, who live in the recesses of the jungles, and depend on bow and arrow for sustenance, or the primitive head-hunting Assamese and hill-tribes of the northeast frontier.

THE CURSE OF CASTE

NO SURVEY of social conditions may neglect the Hindu institution of caste. It has authority for existence in the sacred books of Hinduism, and has been imposed upon the Hindus and consecrated to use through centuries by their Brahmans or priests.

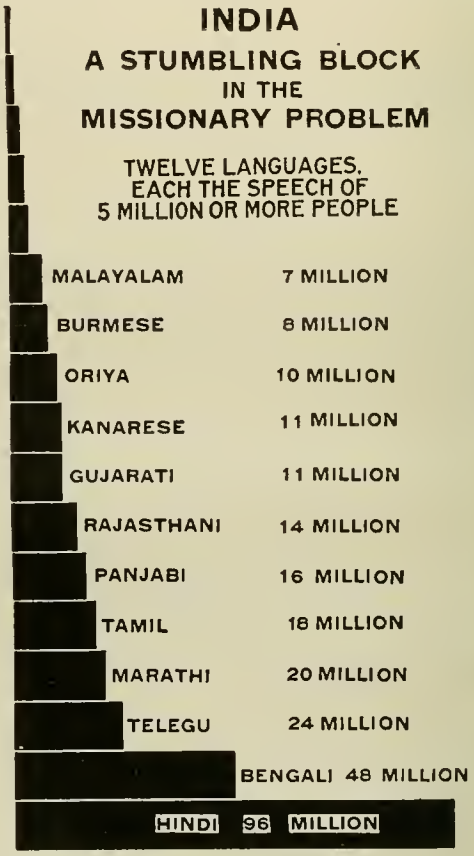
Caste has developed not only religious distinctions but economic divisions that cut man from intercourse and trade with man.

If Christianity banishes caste from India, more than half the battle for economic reorganization is won. Stratified through centuries, caste is showing signs of disintegration today.

In the ordinary affairs of life no low caste Hindu may have contact with the fortunately placed Brahman. Birth in a certain caste predestines a man or woman for life to either a privileged or a degraded condition. The penalties for any infringement are severe and ruthlessly enforced by the Brahmans. Neither wealth nor social ambition is of any avail. Intermarriage between the Brahmans and the other castes or depressed or foreign classes and social meals at which both Brahmans and other classes are represented are taboo.

The effect of this paralyzing power on the social, economic and political life of India is poverty

LAND OF MANY TONGUES



INDIA is the most heterogeneous country in the world. Its people present a vast complex of race and creed, comprising seven distinct races with about 280 languages and dialects. In addition to the barrier of race and language, there is the caste barrier, which cuts man from intercourse and trade with his fellowman and paralyzes the social, economic and political life of the country. The missionary in India deals not with one people with common customs, but with multitudinous groups, each bound by tradition to a long-established mode of life.

and wretchedness. One great problem for the Christian missionary has been the condition of the depressed or submerged classes. Though these classes are now rapidly improving their economic status by the adoption of profitable trades, from the practise of which they were formerly excluded by the more fortunate classes, the vast agricultural middle class has only begun the movement toward Western moral and political ideals.

OUTCASTE TRADES

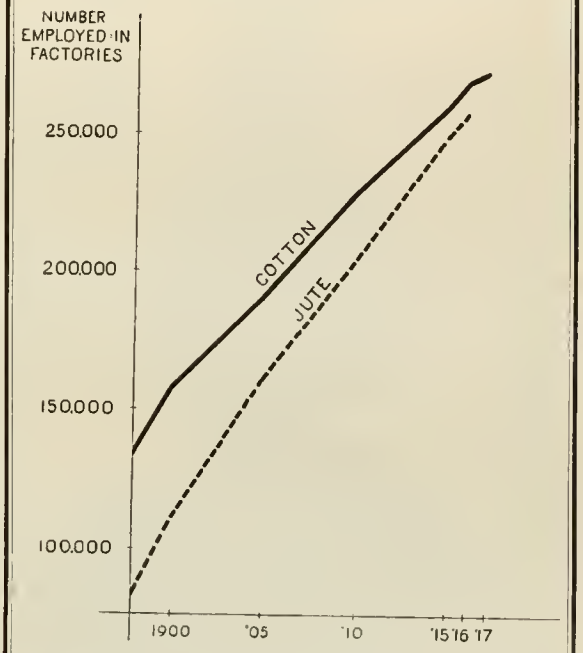
INDIA is one of the largest exporters of hides in the world. The handling and treatment of the skins of dead animals are taboo to Hindus of good caste. This industry has always been in the hands of the pariah or pancama class. The direct result has been a corresponding economic betterment of these pariahs and of the vast numbers of people practising forbidden trades who have for many centuries lived beyond the proper Hindu pale. It is among the depressed classes that the Christian's rival, Islam, with easy democratic ways and vigorous propaganda, is making gains.

More than 70 per cent. of India's vast population is engaged in agriculture. Drought and famine are periodic visitations, and the condition of the ryat or farmer is not enviable. His cattle are too light and ill-fed for the work demanded of them. The necessary tilth for crops is obtained by frequent superficial plowing, so that his soil does not yield a return proportionate to the amount of labor involved. His tools are the tools of two thousand years ago. Grain is separated by treading out with oxen, beating out by hand and winnowing by the wind.

Despite these drawbacks the country is the largest rice producer in the world. The United States is the only country in the world that produces more cotton than India. India now exports cotton annually to the value of more than $193,000,000. Her jute exports are worth over $171,000,000.

At the close of 1917 there were 21,737 agricultural and non-agricultural cooperative societies with a total membership of about 959,525, showing since the inception of the movement in 1907, an annual increase of one hundred thousand members. When the rural credit banks and the cooperative movements enable the ryat to use tractors and machinery, India will be on the way to freedom from the twin specters of famine and disease.

GROWTH OF THE COTTON AND JUTE INDUSTRIES



IN THE last ten years the factories of India have nearly doubled. With these factories, which might be the means of truly enriching this land of the desperately poor, the evils of industrialism come crowding. It is estimated that nine-tenths of the population of India is undernourished. Whether the new era of the factory will be more benevolent than the old agricultural era, depends largely on the standards taught by Christian missionaries.

Y. M. C. A. HELPS FARMERS

THE Y. M. C. A. has been able to reach the rural population of India in a singularly effective manner. Its method of approach is to send a rural secretary to a village to preach

the gospel of the governmental rural credit system. When he has organized a group of people, headed, if possible, by a native official, the government is petitioned to install a local credit bank. The "Y" secretary impresses upon the group that the success or failure of the system depends on the individual members of the group. His work is by no means done when organization is complete. He conducts evening classes in general educational subjects, in hygiene and sanitation, and the Bible. He becomes the friend and adviser of the groups he has put on the road to independence.

It is significant that most of the secretaries in rural work are natives. In India, as elsewhere, the Y. M. C. A. has adopted the policy of placing natives in control wherever possible. The National Committee is predominantly Indian, and the General Secretary, Mr. K. T. Paul, is a native. This policy of developing Christian leadership among the natives gives the work of the Y. M. C. A. popularity among classes in whom the feeling of nationality is highly developed, and leads to native support.

LAND OF VERY POOR

INDIA is still the land of the desperately poor. The average daily wage in the United States for unskilled labor before the war was $2.50, as against an average varying from three cents, among the rural population, to about eleven cents, for the urban population, in India. Before the war the average weekly wage for skilled labor in the United States was $30, compared with India's wage of $2 for skilled labor.

The cost of living is not proportionately low. Rather, it has risen from 200 to 300 per cent. in the last twenty-five years. It is estimated that nine-tenths of the population of India is undernourished. Whether the new industrial era that is being ushered in will be more benevolent, depends largely on the standards which Christian missionaries teach, in the dawning day of industrial expansion.

POTENTIALLY WEALTHY

INDIA could be rich. Her man power seems exhaustless. The steady drain of emigration to the Malay Archipelago has been practically unfelt. Her mineral resources are still abundant. She is still importing annually ten million dollars' worth of copper, although she has vast deposits of her own. The day approaches when she will not export her raw cotton but manufacture it, when she will raise her own sugar instead of importing fifty million dollars' worth from Java.

INDUSTRIAL GROWTH

IN THE last ten years the factories have increased by 80 per cent. The great growth of the cotton-mills of Bombay, the jute-mills of Calcutta, and the steel-mills of Sakchi or Jamshedpur, and the mines of coal, mica, silver, manganese, tin, tungsten and many others, in conjunction with the steady shifting of multitudes of workers from the quiet villages to the busy, grimy and deadly slums, marks the change that is coming over this dreamy old land. The hands employed daily in the mills and factories of India in 1916 were reported as 1,061,409, the number having increased a half in ten years.

And with the coming of these factories, which might, indeed, enrich the country, the evils of industrialism are being felt. Overcrowding in the *chawls* or tenements, low wages, long hours and child-labor—these begin to take their toll of human life.

An India Factory Commission in 1908 found women workers employed for seventeen and eighteen hours a day in factories, and found the average hours for men, women and children in all mills and factories to be twelve to fourteen a day.

A government act now limits the hours of employment in textile mills to twelve. But last year a general strike of textile workers was declared at Bombay, involving some seventy thousand workers, and maintained for several days, showing that oppression still prevailed.

FEVER OF UNREST

POLITICALLY and economically, the country is unrestful in the midst of momentous change. The changes are inevitable, and they are inevitably disastrous, if the people are not educated for the new day.

There is a host of new problems demanding solution. The movement formerly called the *svadesi*, which attempted a boycott of foreign goods and was accompanied with outbreaks of sedition and assassination, is now known as the "home-rule" movement and seeks for a larger degree of political independence. It has been rewarded with important concessions looking towards a greater Indian participation in matters of government, brought about through the legislative reforms recommended by Lord Morley, Mr. Montagu and Lord Chelmsford.

Another problem much discussed has been the protection of Indian emigrants from social and civil disabilities in South Africa and in other parts of the British Empire. The return of a million Indian soldiers from war service in Mesopotamia, Arabia, Egypt and France, where they received a new view of European life and character and contracted a new international fellowship, is accentuating the demand for a new social and moral order.

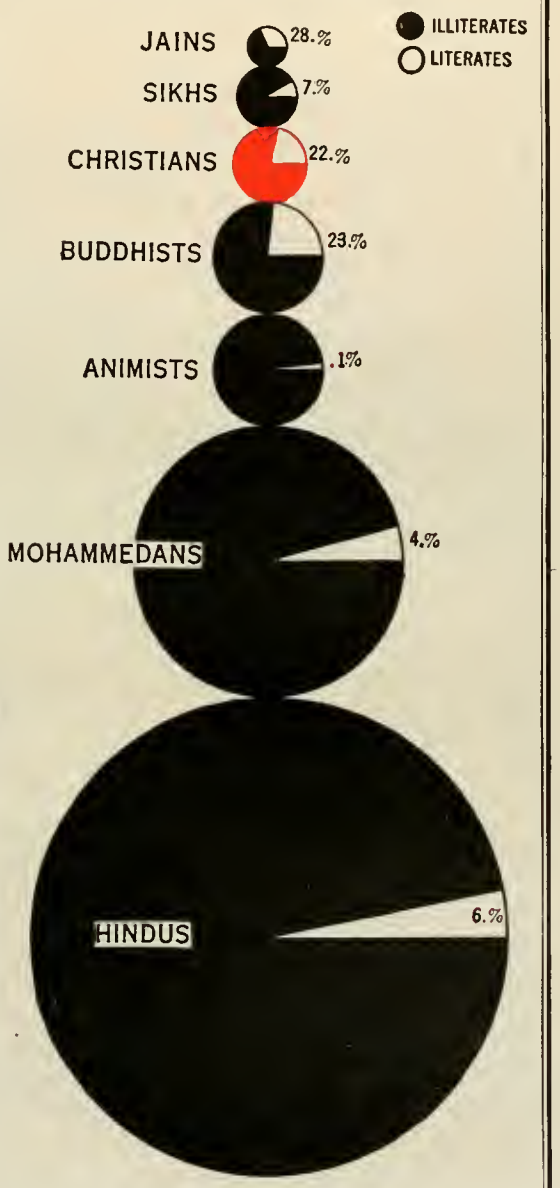
LITERACY, EDUCATION

THE last available figures (1911) show that 89 per cent. of the men of India were illiterate, and 99 per cent. of the women. Ceylon is in advance of India, having 26 per cent. literate.

In India and Ceylon, in 1916, there were reported over 14,000 Protestant missionary schools of all grades attended by more than 650,000 pupils.

The total attendance at public schools in India for 1917 was reported over 7,200,000. In the public schools less than one-fifth of the pupils were girls, though in the missionary schools the ratio was probably higher. In the public schools the total attendance had increased about 17 per cent. in five years, but the female attendance had increased in primary schools 33 per cent.; in high schools, 47 per cent.; and in colleges 201 per cent.

Compulsory education, as we know it in the West, and as Japan practises it, with schools for all children, is an impossibility at present for India. The country is too poor.



EDUCATION in India is largely a matter of religion. If you are one of the sixty or seventy millions of low caste or outcaste Hindus, your chance for an education dwindles to almost nothing, for you are not allowed in schools. Christianity, however, is bringing schools to the depressed classes, from which most of its converts are recruited.

The men are ignorant, and the women are more so. The women are not only without schooling, but among some of the upper classes they lead even more secluded lives than the other women of the East.

DAUGHTER A BURDEN

THE birth of a daughter is still considered a misfortune in India, for her marriage becomes an added economic concern to her parents. It is a disgrace to be unmarried. Nearly every family in India goes into debt for the dowry.

Is it not small wonder that through centuries until soon after the abolition of the suttee, or the immolation of a widow on her husband's funeral pyre, female infanticide was often practised by Hindu parents?

The child wives and child widows of India today are a crying waste. Early marriage prevails. This is emphasized in the following table, which shows the proportion of girls of various ages who are married:

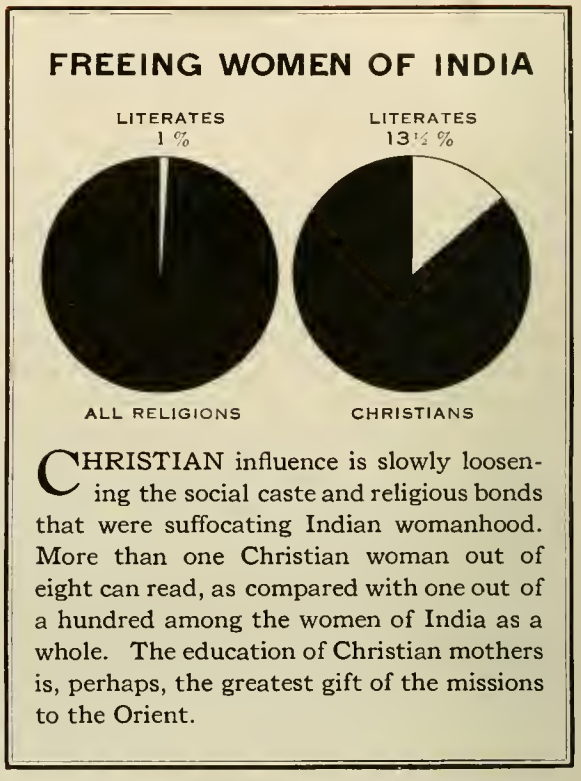
Under 5 years.....one in 72
From 5 to 10 years.....one in 10
From 10 to 15 years.....more than two in five
From 15 to 20 years.....four in five

In the whole of India there are more than two and a half million wives under ten years of age, and nine million under fifteen years of age. The aboriginal tribes, however, do not give their girls in wedlock until after they have attained maturity.

HINDU DIVORCE RARE

A MAN may have many wives, and in cases of sterility irregular sex relations are countenanced and even supported by the Arya Samaj, a modern Hindu reform society. Hindu divorce is rarer than among Indian Moslems, for a woman is an economic factor in her husband's family.

The Christian missionary has found no part of his work more gratifying than the slow loosening of the caste and religious bonds that were suffocating Indian womanhood. The women missionary doctors have often penetrated Indian homes where no Western influence had ever gone before.



CHRISTIAN influence is slowly loosening the social caste and religious bonds that were suffocating Indian womanhood. More than one Christian woman out of eight can read, as compared with one out of a hundred among the women of India as a whole. The education of Christian mothers is, perhaps, the greatest gift of the missions to the Orient.

LAWS ON MARRIAGE

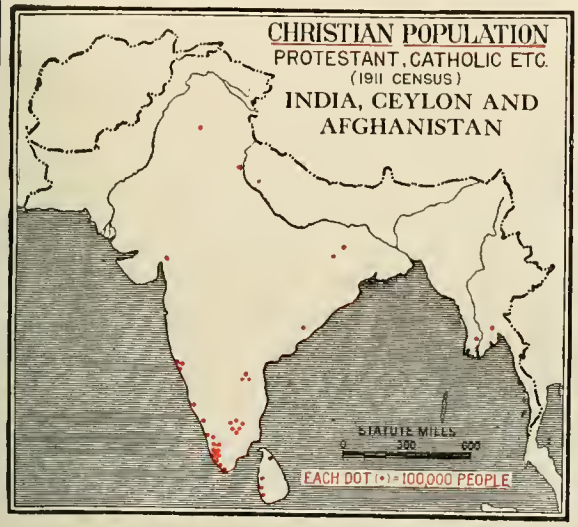
HINDUS are coming to see the deleterious effects of child-marriage. Legislation in the feudatory state of Mysore expressly forbids the marriage of girls under eight years of age, and the marriage of girls under fourteen with men over fifty years of age. In the progressive state of Baroda, an act forbids marriage of girls under nine.

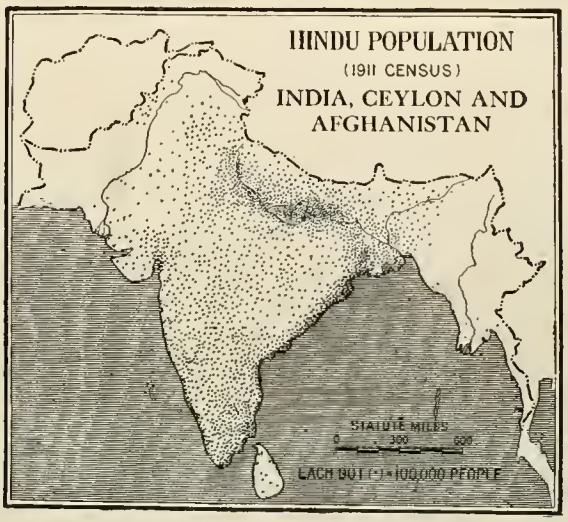
The natural result of an iniquitous social system like child-marriage among Hindus is restriction upon the remarriage of child-widows. One of the first great works of missionaries and the Western officials was to abolish the cruel practise of suttee. An act against it was passed in 1829.

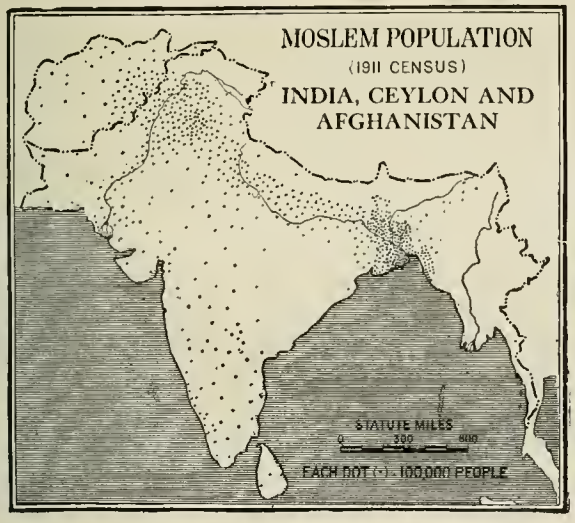
In 1856 the remarriage of widows was legalized by the British Government. But it is custom, not law, that rules in the Orient, and this custom is only slowly being adopted by small numbers of advanced Hindus.

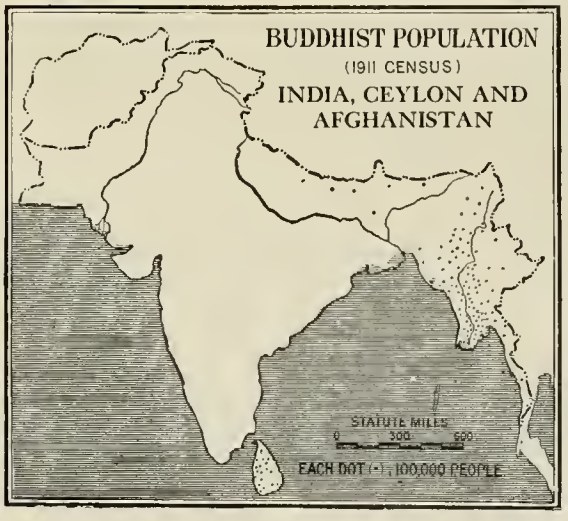
The vitality of a race must suffer when social abuses like child-marriage obtain through centuries. The total birth rate per thousand for

THE RELIGIOUS MAP OF INDIA









THE five million Christians of India do not seem many in comparison with the two hundred and thirty-four million Hindus or the seventy-one million Mohammedans or even the twelve million Buddhists. Missionaries are succeeding in putting an ideal of the worth of human life into India. But when so many people are sick, when great changes are so imminent, when the number of people is increasing at so great a rate, from ten to one hundred times the present active Christian forces in India would not be too many.

India in 1917 was 39.33, while the death rate, 32.72 per thousand, was nearly as great. Meanwhile the infant mortality of India was 206 per thousand, as against a rate of 109 per thousand in England. To the Christian observer, the waste of precious human life is barbarous.

WOMAN DOCTOR'S ROLE

THE woman doctor feels that she strikes at the heart of the bulk of human waste in India when she brings enlightenment concerning child-birth. There is the beginning of ignorance and a double burden of superstition. There the fatal effects of sedentary life and seclusion show on the mother. There feeble little mites are brought into the world by girls who would still be playing "tag" in Western countries. Many a Hindu girl has borne six children and lost three of them, grown old and died, before the average Western girl would have begun to think of marriage.

Child-marriage in India casts a burden on the whole world, and breeds a race that can neither produce nor afford to consume its share of this world's goods.

India's widespread ill health not only is a merciless waste and a vast sore on its own well-being, but it makes the whole world sag below our Christian standards for the Whole Man. Epidemic diseases like cholera, plague and fevers run up the death rate.

There are no figures to indicate the great proportion who do not die, but live sickly, unproductive lives. No temple in India is without its entourage of beggars, lepers, blind, deaf, and mutilated. Some of these even pretend their diseases.

It is true that a certain superstitious respect attaching to these forlorn ones brings them comforting alms. But charity for the unfit as we know it in the West, and careful institutional provision to look after them, in no way help to bind up the sores of India. The British Government has made some effort, and there are fifty leper stations under missionary supervision not supported by the government, but there are still a hundred thousand lepers roaming the streets of Indian villages.

VISION OF HEALTH

THE Christian missionaries have endeavored to build toward better health for the three hundred and forty million people of India. There are 185 mission hospitals and 300 foreign missionary doctors; 160 of these doctors are women, whose every deed tends not only to lift the physical misery of the land, but to open the windows onto a better world for the secluded women of the East. Their great contribution is the Ideal, for without the ideal of the worth of every single human life the inspiration would be lacking for either government or people to bestir themselves.

But when so many are sick, when great changes are so imminent, when the fecundity of the people is increasing the number of lives so rapidly, the call is for double the number of Christian agencies. From ten to one hundred times the present active Christian forces in India would not be too many.

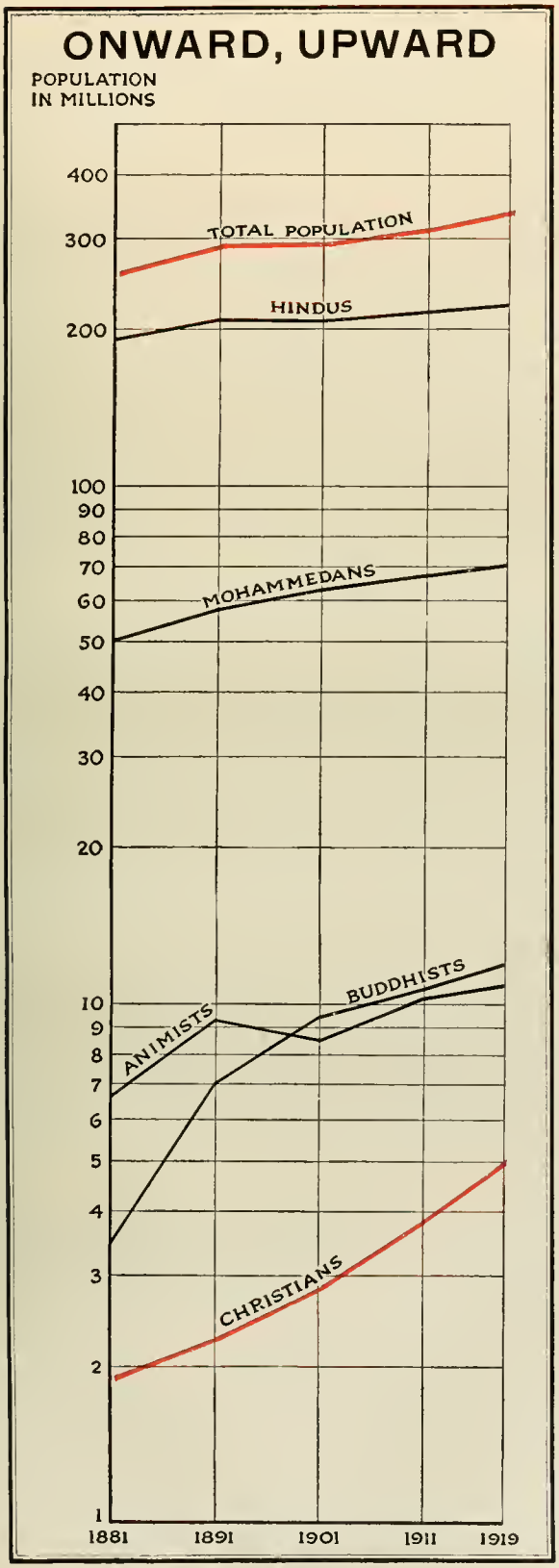
STATUS OF RELIGIONS

TODAY there are five million Christians in India, nearly 1.5 per cent. of the population. But their significance cannot be counted by numbers. Christianity is spreading rapidly. Ten years ago there were only 3,900,000. Each new convert counts tremendously, felling the hideous walls of caste, in setting new examples of health and social relations.

There are two hundred and thirty-four million Hindus, seventy-one million Mohammedans, twelve million Buddhists, eleven million Animists, but India is a land of religious change, and no one can foretell what the next ten years will bring forth. The present rapid spread of Christianity is comparable to the remarkable religious phenomenon of the rise of Buddhism to domination, commencing in the fifth century B. C. and extending to its fall in 500 A. D., under the Brahman reaction, and to the rise of Islam in the twelfth century and its growth to the present day.

CONVERSION BY VILLAGE

THE economic forms of the West make rapid headway. The adoption by the respectable classes of Hindus of some commercially profitable trades, as for example the leather industry,



which traditionally belongs to the outcaste, has already been regarded as threatening by Hindu leaders. Add to this the fact that whole villages of those so employed beg for Christian missionaries so that all together the village shall come into the kingdom of God, and you behold the tremendous dynamic force, working ever more rapidly through the entire social fabric of India.

Conversion by village as it is now going on in India is a remarkable phenomenon, with far-reaching effects. These outcaste villages have been doomed for centuries to carry on the scavenger's work and the dirtiest and most arduous labors. Their people have never been allowed inside schools. They have been cheated and oppressed.

The Christian message of the worth of the individual and his right to grow and expand brings them release. It has often brought them schools. They have straightened their backs and undertaken new labors. The temper of the villages changes. They are cleaner. They are not so quarrelsome. Father, mother, children, Headman of the village and his council—the whole unit—seem to ascend into a kindlier sort of dwelling together.

A NEW FELLOWSHIP

THE whole of Hindu society has been built on the acquiescence and almost unbelievable exploitation of these lowly ones, these out-of-caste. For centuries the Brahman pinnacle has rested undisturbed at the top of a pyramidal society at whose base are the sixty million outcastes. When these no longer acquiesce to injustice, inequality, squalor, sickness, and the denial of the rights of human personality, a new day must come. The Hindu will acknowledge that his society, with its innumerable religious and economic barriers, is in dissolution. He will look for a new religion. And that new religion must be one that joins him in a hitherto unknown fellowship with the outcaste class.

In Ceylon, the ferment is even stronger. In India there are fourteen Christians per thousand; in Ceylon, one hundred. In India, there are 1,900,000 Protestants, or five and one-half

per thousand of population, and in Ceylon, it has been estimated, there are 226,000, or fifty-five per thousand of population.

In India there is a Protestant missionary to about sixty-eight thousand of population; in Ceylon the ratio is much higher—one to twenty-one thousand. But three times the number of missionaries has made, proportionately, ten times the converts.

CHRISTIAN LITERATURE

THE circulation of Christian literature in this great Asiatic region is about the simplest and the freest from local hindrances of all the major forms of missionary effort, and yet it is comparatively a neglected enterprise. The work of translation, revision and publication of the Bible has been for many years very wisely left to a single great organization, the British and Foreign Bible Society, which works through six auxiliaries in all sections of the field and in many languages, Indian and European, and has splendidly demonstrated the helpful results of interdenominational cooperation.

Other societies also working through twelve or more important depots have accomplished much by cooperative methods in literary work, a department especially suitable to concerted action. This work is now being promoted under plans made by the Literature Committee of the National Missionary Council of India and by the provincial councils. Plans include encouragement to selected persons in the matter of linguistic preparation, by assignment of tasks and by financial provision, to write, translate and edit books, leaflets and articles on religious and other subjects in many languages and for various classes of readers; the improvement of existing Christian periodicals and the establishment of a few new ones for certain classes; improvement of publishing institutions by extension of equipment, and by grants or loans for working capital; improvement in advertising of literature; presentation of moral and religious articles as advertisements in secular newspapers, with attention to resulting personal inquiries; and the establishment of new and better equipped depots for distribution.

Missionaries and especially Indian workers who are well acquainted with certain lines of thought and familiar with the vernacular tongues of certain regions will need to be furnished with library facilities and set apart for long periods to work on the production of Christian literature.

Except in rare cases, experience proves the impossibility of having suitable books written by men and women who are already hard pressed with the usual cares incident to the management of mission stations. There are thirty presses managed by the Protestant missions in this great region, besides a number of others closely related to the missions. One hundred and twenty regular Christian periodicals are issued from those presses, some in the vernacular, some in English, and some in Anglo-vernacular combinations.

INDEPENDENT CHURCHES

IN A land so poor, where hunger and disease are so widespread, it is natural that independent native churches, free from financial dependence and administrative ties with their richer European or American sponsors, should not be many. The Indian National Church at Madras, founded thirty years ago to bring together the churches built up by the Protestant missionary forces, has not effected the organic union of the churches into one great church. But the National Missionary Society, which has a native board, with only one or two European members, now supports thirty workers, scattered all over India in fields not occupied by foreign workers. The Indian Christian Association fellowship meetings have been attended not only by Protestants, but also by Catholic Christians.

With the increasing material prosperity of India, there will be ever increasing financial support of the church. It is in the transition period, when the effects of the establishment of new industries, and of railroads and other communications, are being felt, that foreign aid must be invoked. Only the promulgation of Christian ideals can save many millions of people from the abyss of a new and crass materialism that will scar not only India but the whole world. A marvellous opportunity here confronts American Protestantism.

AFGHANISTAN

AFGHANISTAN, the gate to India, has been since ancient times one of Invasion's great highways. Through the mountain passes from Afghanistan to the fertile fields and alluring cities of India, have come in centuries past the Greeks of Alexander, the Mongols, the Tartars, and the Mughals under Babur, whose dynasty laid the foundations of Mohammedanism in India.

Like a walled castle, Afghanistan has stood apart. In the nineteenth century it served as the buffer state between the British Indian and Russian empires. The famous caravan line from Meshed on the Persian frontier that runs by Herat and Kabul down through Khaibar pass, has been closed to Europeans. The last of the rail connections with the Russian system stopped at Kushk. The British lines have crept to Chaman and Jamrud, no farther. Only Asiatics have been allowed to bring their wares to the Afghan bazaars. And even the Hindus have been compelled to wear high yellow turbans marking them as aliens.

Today, following the breakup of the old Russian Empire, the welfare of India requires that Afghanistan be kept no less a buffer state between the socialist masses of Russia and the millions of stirring India.

The Afghan revolution of 1919, in which the Amir who was inclined to British friendship was killed, has brought no lowering of the barrier. The defeat of invading Afghan forces along the Indian frontier after a brief skirmish, and the dickering of the present Amir with Moscow, have left ill-feeling in their train.

The population of Afghanistan is numbered at 6,300,000, but no exact census has ever been made. The Amir, an absolute monarch, governs from the capital at Kabul. Under him each of the five provinces has its governor, who supervises the tribal chiefs.

The door has been closed to Christianity by the Mohammedans, especially the fanatical Sunni sect, to which most of the population profess allegiance. A rigorous law punishes with death the profession of Christianity by subjects of the Amir. In spite of this fanaticism, which is latent but ready to express itself against any European or native Christian influence, neither the Sunni, nor the Shiah community, with its Persian connections, is really as intensely sectarian as many of the Indian Moslems.

The language of Afghanistan, like that of the frontier tribes on the hinterland of India, is Pashtu, though Persian is the language of the court and the nobility. There is only one newspaper published in Pashtu, and the standard of literacy throughout the country is very low.

No thorough attempt to bring the Christian message of world friendship and cooperation to this secluded country, if it is ever opened, can afford to overlook the need for schools. At present there are practically no schools, except those in the mosques in which Moslem boys study the Koran.

The impact of the West has, nevertheless, been felt in this isolated mountainous country, especially during the World War. Afghan traders have for many years penetrated into the most remote bazaars of India, and are a familiar sight in many of its great cities. Moslem pilgrims passing through Persia, Sunnis going to distant Mecca, and especially the Shiahs on the way to their great shrine at Kerbela, have made connections with the outside world.

There are evidences that the sullen withdrawal that has characterized the country cannot be maintained. The people have begun to be curious about other nations. Afghan merchants bought 1,791 copies of the Bible at Meshed, a Presbyterian medical station on the Persian frontier, in 1917; but it is through such missions as that at Bannu, always to be associated with the heroic Dr. T. L. Pennell, who contracted blood poisoning from an Afghan patient and gave his life for the Afghan cause, that the greatest hope may be seen for a future development of this field.

In 1911 the hospital in Bannu treated nearly 90,000 Afghan patients. Thus at Bannu, and at the similar medical stations maintained by the British missions at Hoti-Mardan, Peshawar and Quetta, the approach to Afghanistan from the Indian border has been prepared.

It is hoped that the future will bring such a relation to the Indian Government as will facilitate religious progress in this great state. It was the earnest hope of the martyr Pennell that some day he should be permitted to enter the vast Afghan parish, where his prestige had already spread. Changing political and economic conditions may soon bring about some realization of this desire by men of like vision. Afghanistan, offering a free contact with Christian Russia, would make a splendid field for the missionary zeal of the Christian Church in India.

To Free Suffering India

Five hundred and eight new missionaries from the United States in 1920 to preach the gospel of health, education and Christian faith in India.

Interchurch World Movement Estimates for American Foreign Missionary Societies in India

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	235	607
Educational	165	427
Medical	75	195
Literature	8	21
Others*	25	65
Total	508	1,315

*Business agents, industrial and institutional workers, etc.

CENTRAL ASIA

UNDER this head is included that region of the late Russian Empire east of the Caspian Sea, west of Chinese Turkestan and north of Persia, Afghanistan and Kashmir. It contains five territories, the Transcaspian, Turkestan, the Steppes, Bokhara, and Khiva.

Central Asia is a comparatively little known region of lofty mountains, plateaux and rolling, grassy plains, with an area of one and a half million square miles. It has a population of over thirteen millions. It was probably from this region that the Aryan migration of some three thousand years ago started into India.

The ardent Christian missionary enterprise of the nineteenth century left this region practically untouched. Yet this need not be regarded as discouraging. Central Asia today presents an area by no means so tightly closed as was the whole of Asia a century ago.

STRONG MOSLEM CENTER

FIVE per cent. of the Moslem world lives within the boundaries of Central Asia and rallies around the University of Bokhara, which has much the same influence among the Moslems of Asia as the University of Cairo exerts in Africa.

If the old Russian Empire inhibited any attempts to bring energetic Western Christianity into that quarter of its realm, and if the Greek Orthodox Church made few converts and few contributions to civilization there, Christendom can be grateful that they did encourage immigration.

Several million Russian colonists and their descendants live on the rich steppes of this undeveloped region, and many of them would actively support American missions. One in every eleven in Central Asia is a Christian, as compared to one in every hundred in India.

But the Christian population is not among the natives. It is among the colonists. The Russian occupation made little impression on the primitive life of some large sections of the country. The nomadic tribes of the steppes still wander from place to place searching for pasture and water for their flocks.

Before the war, it is true, the Russian railway connecting Tashkend, through Orenburg, with the Trans-Siberian railway, had begun to bring in Western influences. Merv, through Krasnovodsk, was connected with the Caspian steamship lines that ran to Baku.

There are, however, only twelve feet of railroad per square mile. So great is the need for the products of Central Asia, and so sparsely settled is it, that railroads and immigrants will, if political conditions permit, early and rapidly promote its development. Four-fifths of the Russian cotton supply was grown there. Enormous cereal exports are possible.

The average density of population is only nine persons to a square mile. There are 100 men to every ninety women, it has been estimated.

FREQUENT PLAGUES

IN SPITE of the outdoor life, the population suffers from plagues and venereal and other diseases. According to one estimate, there were more than half a million cases of contagious disease in Central Asia in 1910.

Since the Russian Revolution, the sanitary condition of the Christian population, chiefly in Turkestan, has been pitiful. The military hospitals whose surgeons had been of use to the people, were abandoned. The cry is for new ameliorative agencies, and since Russia proper is busy with her own gigantic task of building up the new Russian State and caring for a people racked by six years of continuous warfare, there is a loud appeal to America.

Medical missionaries especially are desired, since through them, as through no other agency, can the Mohammedan population be reached. As among Moslems elsewhere, the more open and direct methods of evangelization are less practicable in the pioneer stage. Yet much can be done by personal contact in the home of the Christian worker, at the shops and in the market-place, by the distribution of literature, by lectures to small groups, with music and pictures and by elementary schools for both children and adults.

WORK THROUGH PERSIA

THE Central Asiatic field is accessible to Protestant missionaries mainly through Persia on the southwest and through China on the east. It has occasionally been explored by evangelistic workers, but the only permanent work now going on, so far as is known, is being conducted by the Brethren, of England, the body known as "Christian Missions in Many Lands," at Tashkend and Nikolaipol.

Because of its central situation, and from its being on the railway and in a comparatively dense population, Tashkend is a suitable place for opening work. Turkestan has about sixteen persons to the square mile, as compared with nine for the whole of these five territories. A strong missionary center might well be developed at Tashkend, and there are several other sections which might be opened within the near future, as the cities of Bokhara (with about 75,000 inhabitants), Turkestan, Samarkhand, Merv, Khiva and Khokan.

Strong medical centers might be established early, and evangelistic, educational and literary efforts undertaken as fast as conditions warrant. Special preparation would obviously be required in the Arabic of the Koran and in the Turki dialects and in the Moslem faith, and nearly every station should have some workers equipped in the Russian language and in the history of the Eastern Orthodox Church.

No foreigner can do much to influence the religious, moral and domestic ideas of these tribes unless he understands their religion, languages and customs. Nor will Christian books and papers have much influence unless written in the domestic speech of the people. The Bible is available in such current tongues as the Arabic, Turki and Russian, but several new versions and many books and leaflets will be needed at once.

SOUTHEASTERN ASIA

IT IS customary to place under the one grouping, "Southeastern Asia," the Indo-China peninsula, Malaysia, Oceania and the Philippines. But no single generalization serves to characterize the entire region. Its ninety-one millions of population are scattered over the peninsula and over five thousand islands.

The populations are chiefly of the brown and yellow races. There are over twenty racial groups. One hundred and fifty different languages and dialects are spoken in Malaysia alone.

Siam is the only part of the Southeastern Asia division that maintains itself politically without European, American or Japanese suzerains. In spite of these political connections, however, this part of Asia is not nearly as well known as India, China or Japan. Until the last thirty years it has been comparatively a neglected area.

THE MALAY WORLD

SOUTHEASTERN Asia has been the more easily overlooked because the population was predominantly Malay. The Malay people have neither the numbers nor the vital force to be a deciding factor in twentieth century Asia. China, the homogeneous mass, has overwhelming political and social dominance.

Nevertheless, for two reasons, the region is in the fore of any plans made today for the regeneration of the non-Christian world. The population of Southeastern Asia is in flux. Sixty thousand immigrants from India settle annually in the less crowded territories of the peninsula and the Malay archipelago. A quarter of a million Chinese each year seek the fertile earth and tropical climate of the South. It is noteworthy that when the native races and the Chinese inter-marry, their offspring are the hardiest physical types in the population.

A new and restless life has come over that whole portion of the globe. Oceania and the South Seas, that used once to be infinitely remote, are caught up in the web of world trade. British, Dutch and French rule is rapidly accelerating the growth of modern commercial ties with the Western world.

As yet there are few cities. Railroads have come, but few factories. It is the richer and easier life of the tropics that attracts the Chinese—a life less harsh than that in the more densely populated parts of the continent. The peninsula has sixty-two people to the square mile, twice as many as the United States, but seems to have ample room to the coolies from the crowded Yangtse Valley.

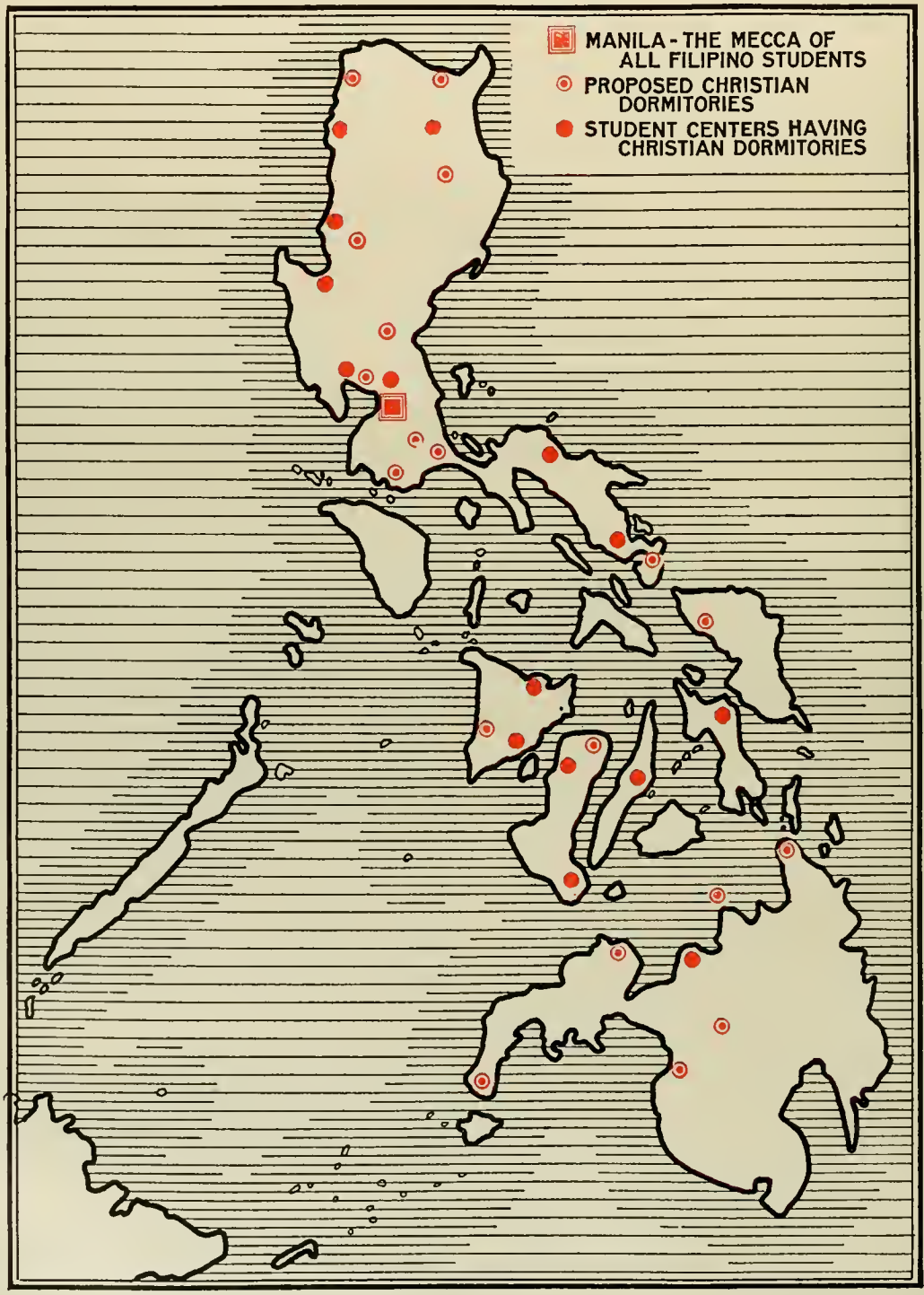
Not only are there main currents of immigration and emigration west and north, but there is further movement of peoples because of the return from the French theater of war of many colonial troops and workmen among the Annamese, Cambodian and Tai people. These Asiatics come back with new ideas. The whole country quivers with the prospect of imminent change.

AMERICA'S EXAMPLE

BUT the most stirring factor to Southeastern Asia, and, perhaps, the whole of Asia, has been the American Administration of the Philippines.

Imagine, if you can, that you had been a missionary in a great section of the world where only one nation had its own king; where all other government was by some European

BRINGING STUDENTS TO CHRIST



power; where there was no franchise. Suppose, in spite of the bounty of the tropical conditions around you, that you had seen that bounty go for nothing in the tremendous waste of human life and energy. Suppose you had worked ceaselessly against illiteracy and disease, and found so often that the message which in a literate country you might tell thousands, had to be told one by one through word of mouth. Suppose you had seen half the babies born in your neighborhood die, and hookworm lay waste the population. Suppose you had prayed night after night that the Christian world might share its knowledge with these people. And suppose everywhere about you there was lethargy and a general belief that the Christian democratic standards you wished to set could not be set.

And then suppose that suddenly there came into your experience and into the experience of many of your native neighbors the story of the Philippines, putting new heart and new life into your own work for the people around you.

WORK ONLY BEGUN

NO ONE can yet calculate what the history of the last twenty years in the Philippine Islands has meant, not only to the missionary, but to the peoples of Southeastern Asia. Christian ideals and American application of those ideals have only begun to do their work in the Philippines. But the dynamic force of their beginning has stirred the most remote parts of Southeastern Asia. If even the Malay, of whom not a great deal was expected, can be so generously shown the way to Western sanitary standards and schools and the Protestant Christian ideal of self-government, and can grow so swiftly toward health, prosperity and brotherly relations with the Christian world, then, argues the Malay, Christianity is vital.

Generosity on so large a scale and coupled with the promise of self-government, was new to the experience of Asia with Christian governments. Every missionary in the Far East, and especially the American missionary, has felt anew "that things could be done," and the people themselves have turned hopefully to ask for the chance to do what the Philippines are in process of achieving.

PHILIPPINE ISLANDS

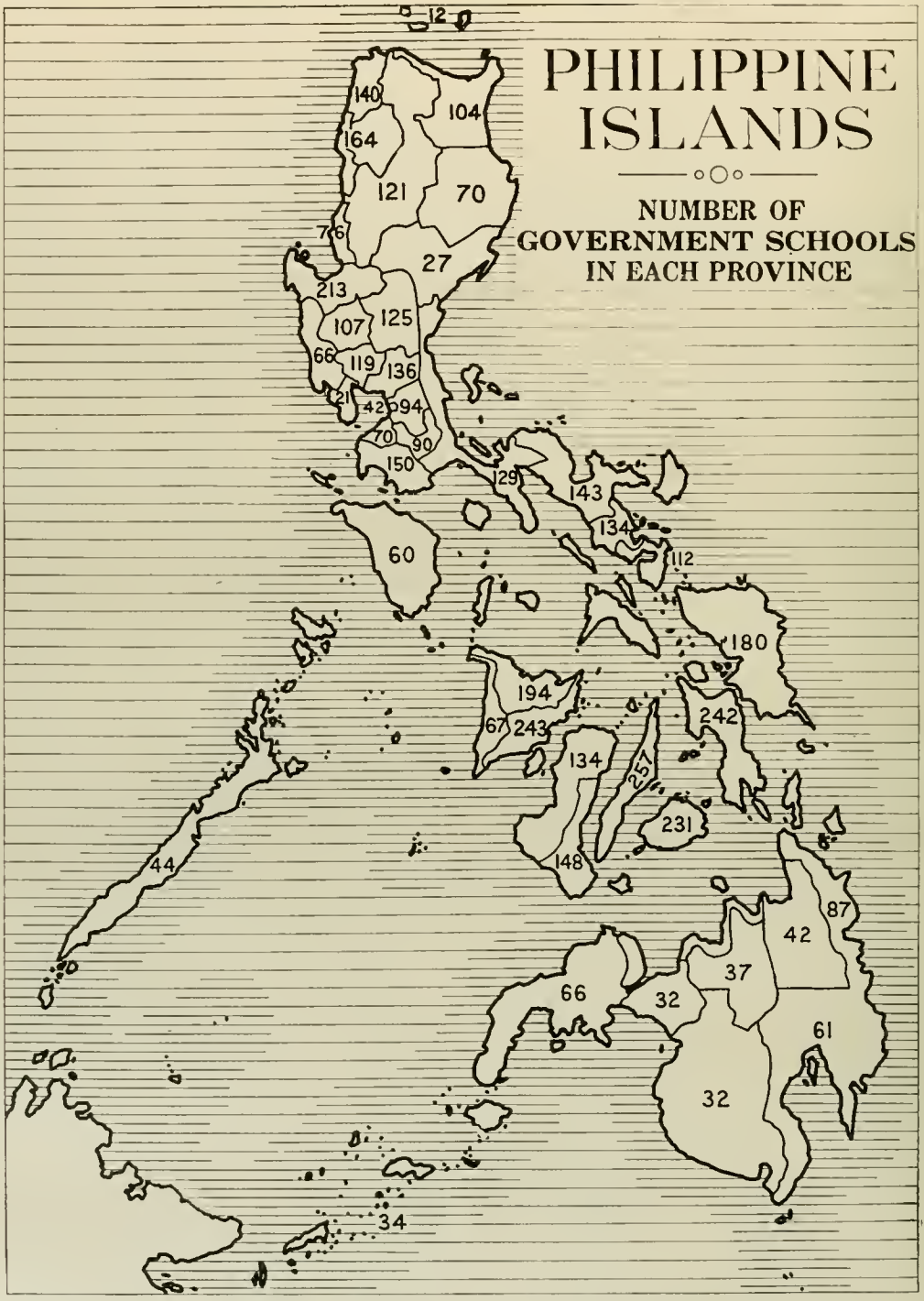
THE Philippine Islands are the great Christian experiment toward which the eyes of Asia turn. There and there alone it sees a Western Christian government making generous practical effort to assist the East toward independence and democracy. Protestant Christianity is the essential spirit on which the Western democracies rest. On Protestant Christian missions as well as the agency of the American Government rests the fulfillment of Philippine hope and the conversion of Asia.

The 3,141 islands of the Philippine group cover a total area of 115,000 square miles, a little more than that of Arizona. The native population numbers ten million. Nine million live in the lowlands. Chief among these civilized tribes are the Visayans. The most advanced in culture are the Tagalogs. The population of the wild unconquered mountain tribes numbers more than half a million. Among them are the Igorots, still living in their ancient tribal state, and the Negritos, who have rejected all forms of modern civilization. Three hundred and fifty thousand Moros, the only large group of Mohammedans under the American flag, live in the island of Mindanao and on the Sulu archipelago. There are at present about 40,000 Chinese in the islands and 6,000 Americans, excluding troops.

BAPTISM BY CONSCRIPTION

FOR four centuries before the coming of the Americans, the Philippines were under Spanish rule, a last fragment of the old Spanish Empire. The Spanish had forced baptism on the subjugated tribes, and the Friar orders of Rome dominated the people, offering no protest against and even cooperating in Spanish oppression.

America's coming signalized a complete change of affairs. Military control was succeeded in 1900 by a Civil Commission. Within four years all except two or three governors of the forty-five provinces were Filipinos. The first Philippine Assembly was called in 1907, and the first Philippine Senate in 1916.



THERE are 4,747 public schools in the Philippines, with 671,398 students. In these schools, English is the common language. The educated, English-speaking thousands are ready soil for missionary endeavor.

The islands are rich. The hemp crop leads the world. Rice, sugar cane, tobacco, corn and cocoanuts flourish. Half the total cultivated area is given over to the rice crop. Forty thousand square miles of rich forest lands yield timber, resins, tan and dye barks. Three million dollars' worth of gold, silver, copper and platinum is mined annually.

LAND FOR THE PEOPLE

THE islands have just begun their agricultural prosperity. Japan produces five times as much per square mile of arable land. But the Philippines will catch up. There are now a million and a half farms in the islands. Ninety-six per cent. are owned by natives. Ninety-one per cent. of the town land is owned by natives.

The American administration is responsible for much of this democratic division of holdings. One of the first acts after the occupation was the purchase of the land held by the Roman Catholic Friars during the Spanish regime. · The land so purchased was disposed of to natives, and by 1919 more than 60,000 homestead applications had been filed.

The trade increase in the Philippines in the last five years has been 131 per cent. It has been estimated that the islands could support six times their present population in comfort. Under such favorable prospects, it is clear that missionary enterprise, once it has demonstrated its usefulness to the native population, can confidently look forward to local self-support.

EDUCATION'S MAYFLOWER

A SHIPLOAD of American school teachers were sent out from the United States as one of the first acts of American protection. Within four years English instruction was being given in 2,000 schools. Today there are 4,747 primary, secondary and intermediate public schools, with 368 American and 14,155 Filipino teachers. The total enrolment, including high school students, is 671,398, about half the school population between six and fourteen. Trade and agricultural schools and a great university at Manila with 3,300 students are the climax of the splendid educational system. As a result of American effort, the Philippines have the highest percentage of literates of any eastern country except Japan. Today literacy is 40 per cent. among the men and 30 per cent. among the women, eight times what it was under the Spanish regime.

STATUS OF WOMEN

IT IS important to note here that there is not the usual appalling difference in the literacy rates of the men and the women. The status of the Philippine women is probably higher than that of women in any other eastern country. Half the teachers in the public schools are women. Thirty per cent. of the industrial population are women.

Opportunities are made for women in government service. They are protected in their property rights and not discriminated against in matters of divorce. Women take active part in the Red Cross and the Women's Christian Temperance Union, and are building a strong women's club movement. They are beginning to agitate for equal suffrage.

CRUSADE FOR HEALTH

ONE of the most gratifying examples of what American Christian standards can do for the Orient has been the record of sanitary improvement in the Philippines. The work is not yet finished, but it has been nobly begun. Calls from the Philippine field praise what has been done and beg for missionary cooperation in forwarding the movement for a new valuation, and consequent conservation, of all human life.

The Philippines used to be one of the plague spots of the earth. Four hundred thousand people lost their lives in the cholera epidemic of 1879. Now cholera is practically wiped out. Only 5,200 deaths were reported in 1918. The total death rate has fallen from 30.5 per thousand, in 1898, to twenty-four per thousand in 1918. But this rate is still more than a third higher than it should be to equal the American standard.

The greatest victory has been won over the wasteful infant mortality rate. In 1902, 448 children out of a thousand died before the age of one year. That rate has been reduced

considerably, but 336 per thousand died in 1918, as compared with 165 per thousand in the United States.

In Manila and the provinces last year, over two and one half million persons were vaccinated. Medical equipment in the islands is extensive. But the call is constantly for more and more doctors. Six hospitals, one medical school, incorporated with the University of Manila, and 422 dispensaries are maintained by the government, as well as the largest leper colony in the world, caring for 4,500 sufferers. To these resources, eleven hospitals, twenty dispensaries, eight nurses' training schools and eight missionary doctors have been added by missionary enterprise.

The mission share in bringing health to the Philippines cannot be taken over by the government. The medical missions are dynamic centers for the preaching of the infinite value of human life. They are the entering wedge for all civilizing influences with the wild mountain tribes. They emphasize over and over again that Christian living is the great preventive of disease, and cooperation and social responsibility the spiritual forerunners of all sanitary programs.

PROGRESS OF CHRISTIANITY

EIGHTY-FOUR per cent. of the population of the Philippines is Christian. But of these Christians less than 100,000 are Protestant church members—or approximately ten in every thousand of population. There are about 500,000 adherents, however.

Among ten million Filipinos there are 205 Protestant missionaries at work, including the wives of missionaries. That means one missionary to every 50,000 population. But the proportion of missionaries actually engaged in evangelistic preaching is only one to 500,000.

Since the conference of denominational boards in 1900, overlapping and duplication of effort on the part of various missionary agencies have been eliminated. The territory at that time was divided and rules of activity were agreed upon. The principle of this cooperation is illustrated in the decision that the new Filipino churches were to be called "evangelical," irrespective of denominations. Results have proved the value of such practical cooperation.

Today in the islands there are four union institutions: the Union Dormitory and the Union Hospital at Iloilo, Panay, maintained by the Presbyterians and Baptists; the Union Church in Manila, for the American population, and the Union Theological Seminary at Manila, which fits sixty-five men a year for the ministry and which is maintained by the Presbyterians (North), Methodists, Disciples, United Brethren, Congregationalists and Baptists. A proposal has been agreed on for a Union Christian College at Manila to continue the Christian training begun in the Christian dormitories or

CHURCH MEMBERSHIP IN THE PHILIPPINES

THE Philippines are the most fruitful of all mission fields. Additions to the Protestant church membership have piled up there at a greater rate than in any other foreign land. A record of 90,000 members in twenty years is remarkable, but missionaries say that this number can be doubled or perhaps trebled in the next five years, if adequate reinforcements in men and money are sent from the United States.

homes maintained by all the mission boards in the various high school centers.

Methodists and Presbyterians cooperate in publishing a paper in Tagalog, and the United Brethren and Methodists in a paper in Ilocano. The Philippine Islands Sunday School Union represents all denominations.

UNOCCUPIED ISLANDS

THIS missionary comity has achieved far greater advances for the Church than could otherwise have been gained. Yet even with such organization, missionary enterprise has not been able to enter two of the islands, and has been unable adequately to occupy two others. The two unoccupied islands are Palawan and Mindoro. They have a combined area of more than 9,000 square miles and a population of 135,000. White settlers are established on these islands. Sugar plantations are cultivated there, and timber products are found. To a penal colony in Palawan the government sends criminal offenders.

The inadequately occupied territory includes Mindanao, second largest of the islands. The least developed territory is the department of Mindanao and Sulu. Here dwell the 350,000 Moros. Their Mohammedanism is of a degraded type. Until recently they had been unresponsive to modern methods. Mindanao holds many thousands of people belonging to the wild tribes. Among them are those who have migrated from the northern islands.

Luzon is the other inadequately occupied island. In the northern part are Igorots and other wild tribes—several hundred thousand of them living in the mountain region. These have not been touched by the missionary advance, although work on educational and industrial lines has been begun among them by the government.

The Philippine Islands have one native church —the Aglipayano, or Independent Filipino Church. Founded in 1898 as a result of a revolt from the Roman Church, led by a native priest, this independent church at one time had a membership of three million. It incorporated Roman Catholic policies and methods, but its strength lay in the growing nationalistic and patriotic feeling of the natives. Attempts by political leaders to use the church brought about its decline. Only one million members now remain. Many former members are now back in the Roman church, or are Protestants, while many have drifted into atheism and infidelity.

PREPARING FOR INDEPENDENCE

THE Church has in the Philippine Islands one of its richest opportunities. To strengthen the forces already at work among the more civilized, is its first duty. To reach the wild tribes of the hills and unoccupied islands is also

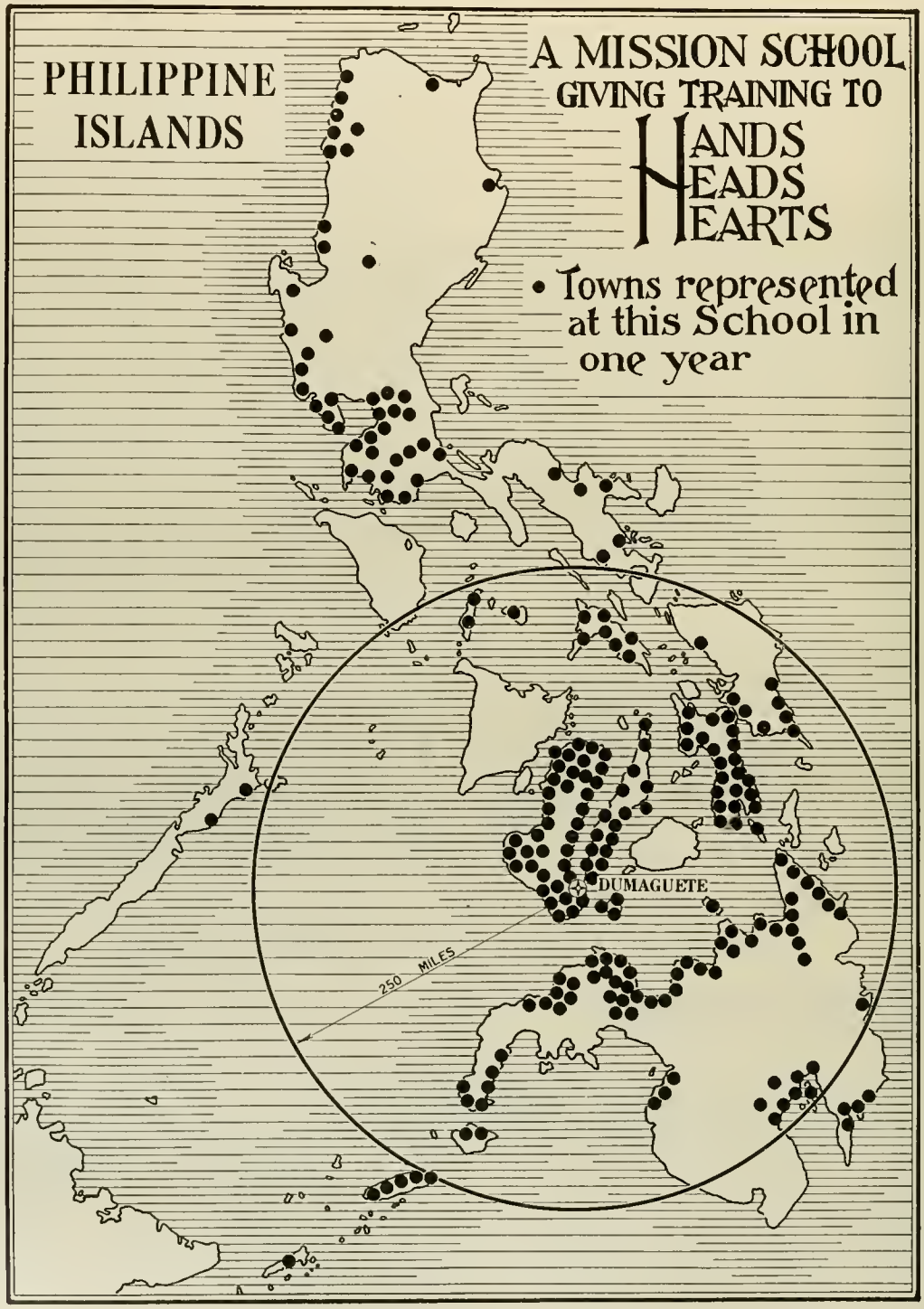
For Our Wards in the Philippines

Ninety-seven new missionaries for the people over whom the United States holds the guardianship.

Interchurch World Movement Estimates for American Foreign Missionary Societies in the Philippines

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	33	63
Educational	23	47
Medical	23	47
Literature	3	6
Others*	15	32
Total	97	195

*Business agents, industrial and institutional workers, etc.


PHILIPPINE ISLANDS
A MISSION SCHOOL
GIVING TRAINING TO
HANDS
HEADS
HEARTS
• Towns represented at this School in one year
DUMAGUETE
250 MILES

necessary. Here above all must Christian teaching establish Christian ideals and Christian service aid in the establishment of a national poise that will permit these people to assume their independence.

Modern civilization is on trial in the Orient. Western institutions are being rapidly adopted. Shall we allow the Orient to adopt the letter and not the spirit of our institutions? Historians of the future must not record that America nurtured ten millions of her wards into full citizenship and gave them responsible government in the most strategic position of the great Pacific, and yet left them in moral and spiritual darkness. Even though they have proved apt pupils of our institutions, let us not forget that "the letter killeth, but the Spirit giveth life." Let the Philippines be our Pacific contribution to posterity.

OCEANIA

(Not including Hawaii, Australia, New Zealand or Tasmania).

OCEANIA, the great archipelago of the Pacific, is composed of thirty groups of islands, numbering in all 1,500. With the exception of a few islands under French, Japanese or American protection, the archipelago comes under British sovereignty. Germany forfeited her holdings in the war. The United States has jurisdiction over Guam and American Samoa.

The native islanders are of the Malayan-Polynesian race. Many of the islands are still ruled by native chiefs and medicine men, who are quite oblivious of the European agencies.

The islands are coming closer to Asia because of the tide of immigration from this continent which is seeking their less densely populated regions and following the new lines of world commerce. The Chinese are coming as coolies and traders. Indians are brought to the islands as indentured labor. In Fiji alone there are 61,000 Indians to 91,000 natives.

NATIVE INDOLENCE

THE actual status of this coolie labor is that of the period slave. They cannot be released until after periods of servitude ranging up to ten years. Much of the prosperity of the islands is built on the long term land leases of the European settlers and, in many islands, on coolie labor. The indolent natives have little interest in developing the natural resources of the islands.

The coming of these Asiatics, which has produced materials on which to base the trading future of the islands, has complicated the ethnic problem. The native islanders are unsteady, and under the impact of oriental immigration, threaten to lose their racial entity.

The religious problem is enormously complicated for the Christian missionary. The majority of the Indians brought in are Hindus, but there is a large Mohammedan element. There is a sprinkling of Chinese, also, mostly traders, who are superseding their white competitors. The Christian missionary must work among the varied immigrants as well as among the natives.

VANISHING TRIBES

IT IS not possible to obtain vital statistics in the islands. It is known that on many islands the native races are dying out. In Fiji the birth rate is increasing.

Some effort is being made to look after the health of the population, but there is not even primitive sanitation except in European settlements. There are only sixteen hospitals, one to each 150,000 population, and as a matter of fact, the island geography makes these sixteen inaccessible to most people. There are ten physicians and nine trained nurses, chiefly attached to the governing staffs. In the Gilbert and Ellice colonies, one lone orderly dispenses medicine for the groups of islands covering some 2,000 square miles. In Fiji there is a medical school for native doctors attached to the colonial hospital.

Medical work has not been attempted in any large degree by missionary agencies. At present the Protestant organizations—sixteen hospitals and twenty-eight dispensaries—have an average of about ten thousand cases during a year.

Although government medical departments

have been established in many places, the witch-doctor is the sole "relief" in many islands, and the lack of scientific medical aid is felt throughout the entire archipelago.

The average marriage age is twelve years, and polygamy is practised, but for the most part women are not yet exploited at heavy labor, weaving light mats being one of their common occupations. They are fairly independent. What they want they fight for. Native queens are not unusual.

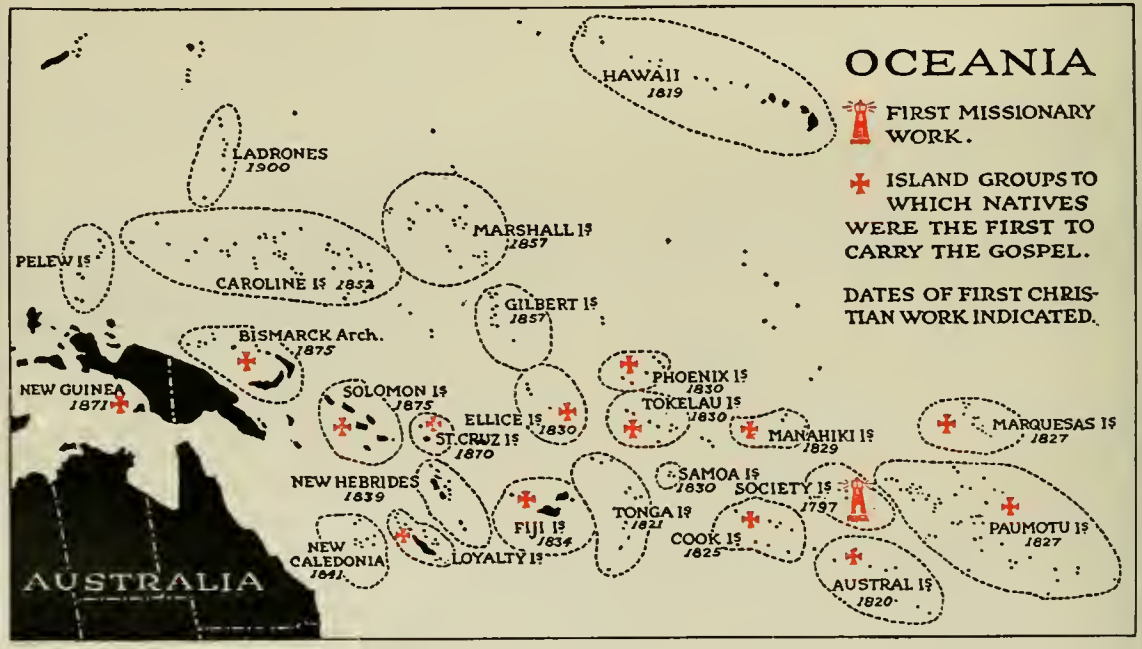
But no real value is set on women's lives. Infanticide and cannibalism still mark the closeness to savagery of many tribes. The killing of old people is dying out, but instances of this still occur.

MISSION EDUCATION

THERE was no written language in all Oceania until the coming of the missionaries. There are very few newspapers on the islands. Missionary literature has been published consistently ever since the London Missionary Society entered Tahiti in 1797, 276 years after Magellan came to the islands and converted by compulsion.

For many years educational work was almost entirely under missionary control. Recently the British, French and American governments have taken up this matter in the islands they respectively control. Hitherto, higher education has been practically negligible. But the aforementioned governments may reasonably

THE GOSPEL IN THE SOUTH SEAS



THE lighthouse built in 1797 cast its beams a long way. It is interesting to note that in the majority of island groups the gospel was first preached by natives who had heard its message from missionaries in the Society Islands and of their own initiative carried it back to their own people. Today, as a hundred years ago, natives are the best emissaries for carrying the gospel. Missionary teachers and training schools are needed to fit them for the task.

be expected to develop the educational systems they have already organized. Thus the missionary problem will henceforward be largely an evangelistic one. But until the governmental systems are more fully developed education under control of the missionaries should go on.

At present there are about 60,000 pupils under instruction in 2,350 missionary schools, of which only a few go above the grammar grades. Throughout Oceania there is a native teaching staff of about 4,500, but the foreign staff is entirely inadequate.

MISSIONARY ADVENTURE

THE spiritual victories gained in the Pacific cost a heavy price. The missionary martyrs, John Williams, Bishop Patterson and James Chalmers, laid down their lives in Oceania. The whole story of the South Sea Islands has been one of the heroic romances of missionary life.

The islands today call for help as they called of old, the new peoples from Asia no less than the savage natives of the more remote islands of New Caledonia, Papua, New Hebrides, Santa Cruz, the Solomon and Bismarck groups. The traders and adventurers from the white man's world have introduced some of the worst vices of the Occident. In many places the natives, while they are less cruel than they used to be, are less truthful, less industrious, less cleanly than formerly. Latterly, where Christianity has been accepted, it has been corrupted with old practises of ancestor worship and magic. Saint-worship also is being established in some of the islands.

The Tonga Island Mission, however, illustrates a more complete victory. Sixty years ago the whole population accepted Christianity. Today there is a native membership of 3,300 in Fiji.

The only American society in Oceania which has undertaken work on a large scale is the American Board (Congregational). But for twenty years it has been gradually withdrawing from the field, until now it maintains but three women missionaries in Micronesia, one doing general work in the Marshall group and two in a girls' school at Kusaie, Caroline Islands, which work will be dropped when they retire. At Guam, the United States possession in the Ladrone Islands, one man and his wife are stationed by the General Baptists.

As far as America is concerned, the entire field is practically unoccupied. To preserve against being overwhelmed, first by the Asiatic immigration, then by the European commercial advance, is the whole problem. Existing work must be strengthened and expanded. For the one million or more natives of New Caledonia, New Hebrides, the Banks, Solomon and Bismarck Islands and Santa Cruz, a new force of missionaries must be trained and sent out. Meanwhile no small part of the solution of the problem of Oceania rests with the work in China, India and Malaysia.

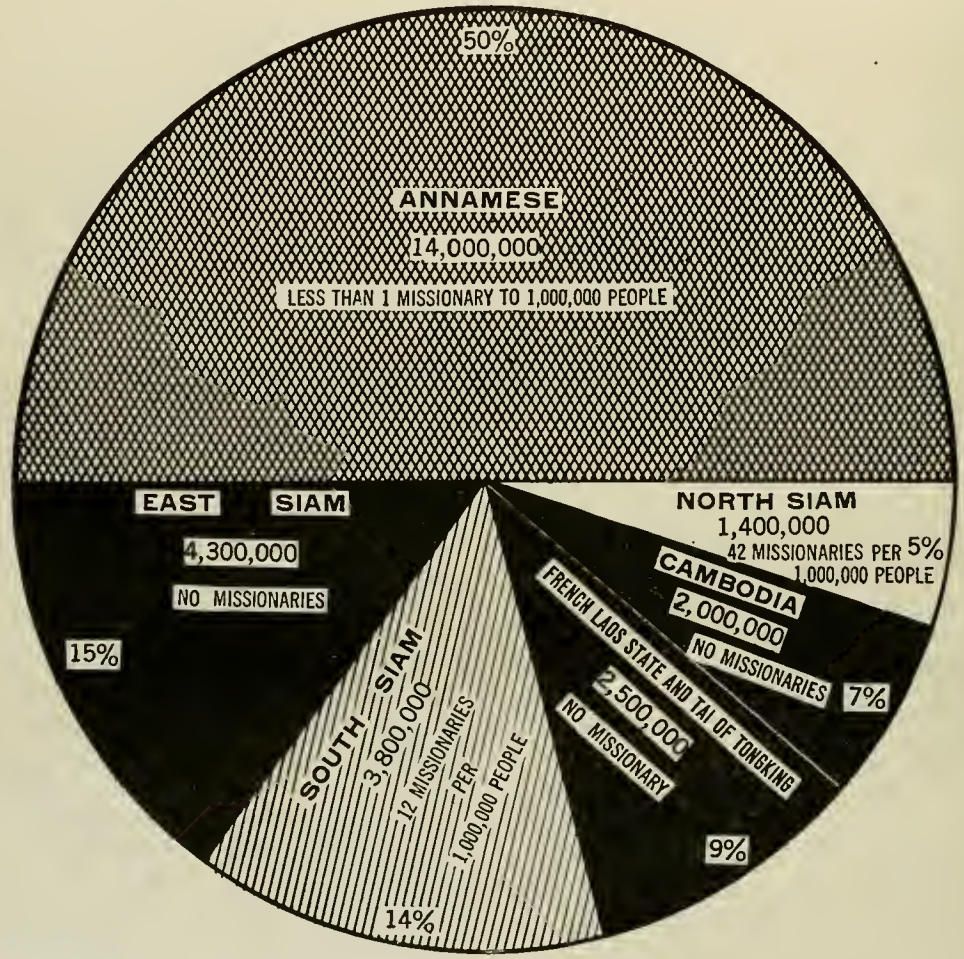
INDO-CHINA PENINSULA

THE Indo-China peninsula is twice the size of Texas, and has four times the population. Siam, an ancient kingdom with an ancient civilization, one of the most humane in Asia, occupies the western half of the peninsula. Indo-China and its provinces, Tonking, Annam, French Laos, Cambodia, and Cochin China, lie to the north and east.

Seabound and rugged, neither country has been easily reached by traveler or trader. The refusal of the French Government to countenance Protestant missionary enterprise, has robbed the country of some most useful pathfinders. Until recently, in spite of the fact that Indo-China has $117,000,000 worth of export trade and $93,000,000 of import trade, the country was called "the hermit land."

Nine-tenths of the twenty-eight million population of the Indo-China peninsula still live in the country. Modern machinery has not yet brought release from primitive cultivation of the land. Factory projects have not called the rural population to the city mills. Both Siam and Indo-China are fortunate in their natural resources. In spite of the mountains, nearly half the land is exceptionally fertile. Rice farming and teak wood forestry flourish. Coal, sapphires and rubies are found on rich mining properties.

A WEAK SECTOR IN CHRISTIANITY'S ADVANCE



THE Indo-China Peninsula, twice the size of Texas and with four times its population, is a weak point in Christianity's advancing line. The part which is garrisoned needs reinforcements, and there are vast regions yet to be taken. For every year of delay in establishing Protestant missions, there is a toll in untrained workers, uneducated women, high death rates—all the ills of a non-Christian community that act as a drag upon civilization as a whole.

The peninsula ought to be the background for a prosperous and happy society. But its deadly climate has sapped the strength of the people. The remains of an ancient civilization have made the people gentle and amenable, so that they are easy to deal with democratically. But they are ignorant. They are sick. They cannot employ their resources for the good of themselves and the good of their neighbors to anything like their full possibilities.

ONE IN TEN IN SCHOOL

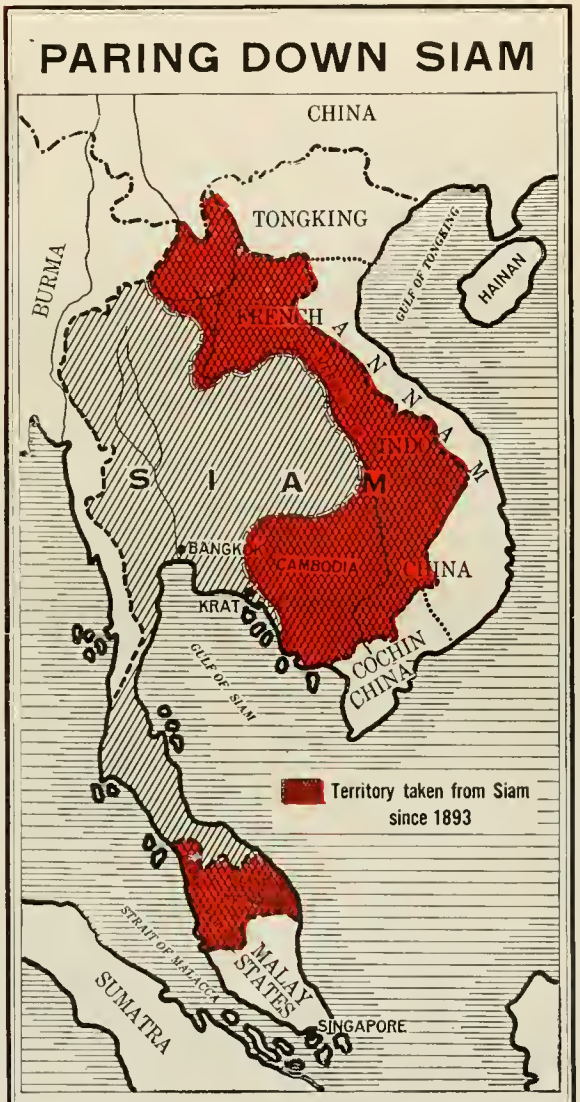
ONLY 10 per cent. of the children of Siam between six and seventeen are in school. There is a charge of approximately thirty-eight cents per term for all students in government schools. In French Indo-China approximately 21 per cent. of the children are in school. Government schools predominate in both countries. Complementing the government school system in Siam are the mission schools of the Presbyterian Mission Board, the only board at work there. These schools range from the primary to the collegiate grade. Twenty-two schools are maintained, with an attendance of 924 students, each school a slender but imperishable tie between the Eastern and Western worlds.

First schools, then literature, is the order of the educational need in the peninsula. The entire Bible is now published in Siamese, and almost all of it is published in the North Tai or Laos dialect, two-thirds of the total distribution being in the Laos district. It is very widely circulated by agents of the American Bible Society. In 1918, the press at Chieng Mai printed 2,082,173 pages and the Bangkok press 16,109,400 pages. A number of tracts and books have been issued, but many more are needed. Two religious news magazines are published by the Presbyterian Mission, one in the Southern Tai and one in the Northern Tai language.

WOMEN AND THE HOME

COMPARED with other oriental women, the women of Siam are comparatively free. But they are illiterate, and are unacquainted with Western hygiene. They have not been able to make a great difference in the welfare of their country. Secondary wives are prohibited. The women are homemakers, and do light work.

In the imminent change in economic foundations that confronts the Orient, few observers



SIAM, an ancient kingdom, with one of the most humane of Asiatic civilizations, is slowly being crowded off the map. The people of Siam, though in contact with the Western world, and contributing to its prosperity, still lack most of the advantages enjoyed by the Christian nations. Doctors, teachers, preachers of the gospel—all are needed and wanted in the land of the "White Elephant."

believe that the old home standards can be saved. The Christian ideal of man and woman side by side, and the insurance to the woman of an equal share in the educational opportunities of her country—only these can defeat the loss of the old standards.

The women of Indo-China have less happy lives. Polygamy and the custom of secondary wives prevail in Annam. Among the Annamese of Indo-China, the women do the heavy farm work and keep up the roadways.

DRUG AND LIQUOR MENACE

NOWHERE except in the European quarters of the larger trading cities are there any sanitary arrangements. A growing drug evil and a considerable liquor traffic are making themselves felt on the national physique.

Both the French and Siamese governments are endeavoring to correct the situation. Both realize how much economically the draining of a people's vitality can cost. Vaccination, introduced under missionary auspices, is now maintained as a free service by the Siamese Government. Fifty-eight government hospitals are maintained on the peninsula—two to every million of population. Ninety dispensaries try to relieve the hospital shortage. A free Pasteur institute is maintained. Liberal support is given by the Siamese Government to the Rockefeller Institute campaign against hookworm.

But the active medical force in Siam is hopelessly inadequate. Siam has only five foreign-trained doctors in private practise. Venereal disease taints 50 per cent. of the population, and has greatly increased in the last decade. What the country needs, as urgently as modern medical equipment, is Christian teaching about right living, and broad preventive campaigns against conditions that produce disease.

MODIFIED BUDDHISM

BUDDHISM is the almost universal religion, but it is a Buddhism liberally modified by elements borrowed from Animism and early Brahmanism. The peoples of the peninsula are familiar with the prophecy which teaches that the Buddhistic era is to end when men fight their battles under the ground, in the depths of the sea and while flying in the air. Buddha also taught that his successor, the coming Lord, was to be known by the scars in the palms of his hands. Siam has only felt the initial advance of Christianity. Nine-tenths of 1 per cent. of its millions are Christians. But only one in every one thousand persons is a member of a Protestant church. The total number of Protestants is 8,201.

French Indo-China is almost untouched. No estimate can be made of the number of Christians among its population, but the percentage of Christians and of Protestants is small.

Confronted by such conditions, the Christian Church finds itself with only one missionary to 95,000 people in Siam; only one to 1,950,000 in French Indo-China.

That which is held must be more strongly garrisoned. But there are vast fields yet to be taken. The whole of East Siam, an area equal to New York and Pennsylvania, remains to be reached. French Indo-China is an almost entirely neglected field for missionary action.

There are two million Cambodians. Fourteen million Annamese populate the provinces of Tonking, Annam and Cochin China. Three million Tai, brothers of the northern Siamese, are in French Laos.

POLITICAL OBSTACLES

THE French Government, rather than risk the growth of fellow feeling between the northern Siamese and the Laos Tai, forebade Protestant missionaries to cross the border in 1903. Under this tremendous handicap, the work in the peninsula must for the time being be concentrated in Siam. But for every year of delay in establishing Protestant mission centers in Indo-China, there will be a heavy toll in untrained workmen, uneducated women, high death rates, and the unprogressive life of a non-Christian community.

Much is expected of the new government schools that are beginning to supersede the old temple schools of the Buddhist priests. During the next five years it might be wise not to establish mission schools, but to await the re-

sults of the government educational program. Schools devoted to Bible teaching, however, should be founded. The Siamese Government is emphasizing and carrying on public school education. Missionary doctors, dispensaries and hospitals are urgently needed. The new work that is to be done in East Siam can best be carried on by the North and South Siam Missions.

MALAYSIA

MALAYSIA is a world of islands. United, it would cover one-quarter of the territory of the United States. There are many distinct peoples among the fifty million inhabitants, speaking 150 languages and dialects. Five per cent. of the population live in cities. Singapore, Socrabaja, Batavia and Penang are the leading cities.

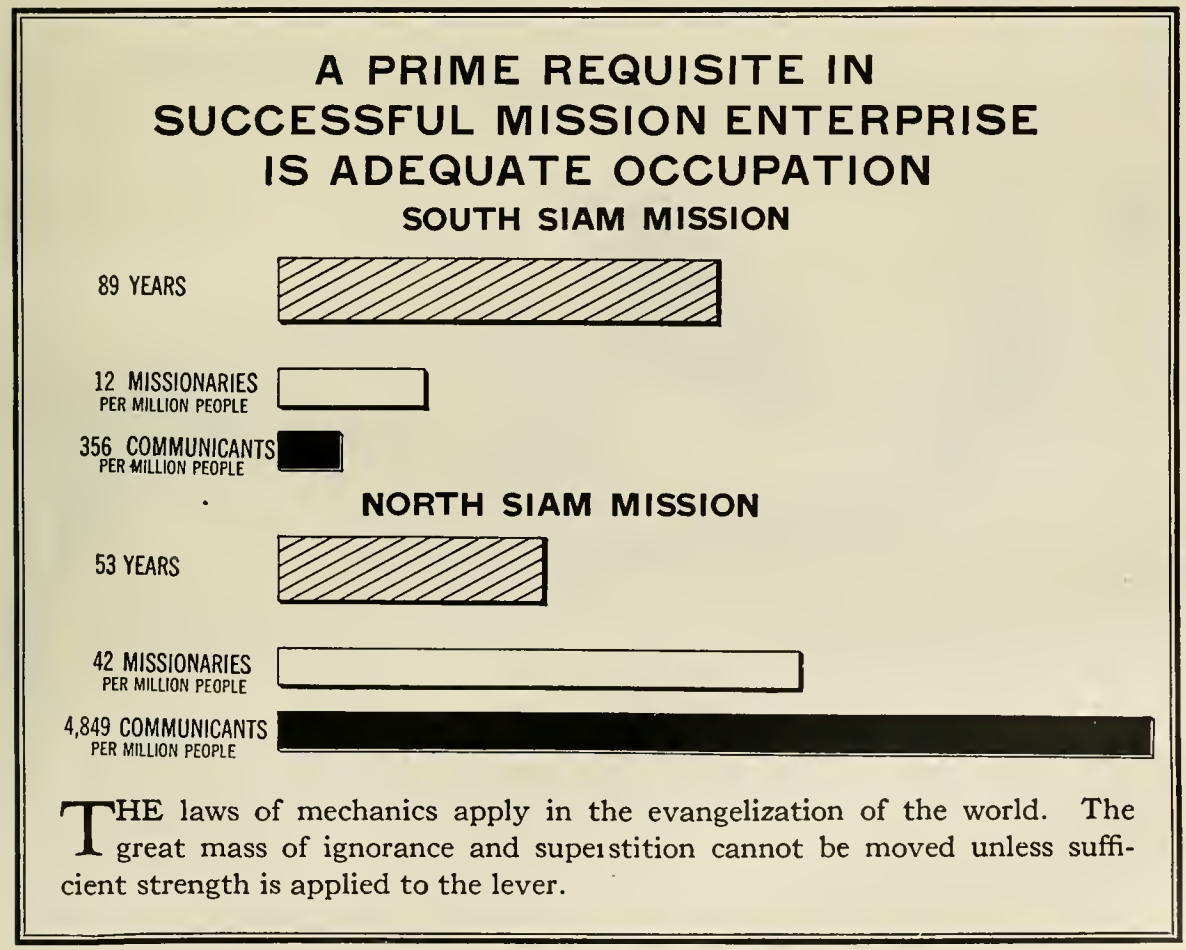
The population is increasing very rapidly in Malaysia, all the territory of which, excepting Portuguese Timor, is divided between Great Britain and Holland, and is held as colonies or protectorates.

In the British area the increase between the census years 1901 and 1911 was 41 per cent., which was mainly due to immigration from China and India.

In the Dutch area the increase in the twelve years from the census of 1905 to the latest official estimate, made in 1917, was 25 per cent., and this was partly due to a great increase in the estimates for Celebes, Timor, Bali and Lombok, and other hitherto unexplored regions.

In Java, which has nearly three-fourths of the population of the Netherlands Indies, the increase in the twelve years was only 13.5 per cent.

The island geography of Malaysia makes it



remote and difficult to traverse. But the trade has grown in the last ten years until, in 1918, $314,000,000 worth of imports and $371,000,000 worth of exports passed through its ports.

Malaysia has over sixteen million acres of the most fertile land in the world. Rubber, cocoanut products, sugar cane, pepper, all flourish. The tin mines of the Straits Settlement produce two-thirds of the world's tin.

Every year 300,000 Chinese migrate to the shores of Malaysia. The teeming continent of Asia is taking advantage of the under-population in Malaysia to relieve its own congestion and enrich Malaysia with sturdy workers from the North.

EUROPEAN LANDHOLDERS

THE governments keep title to the land and lease it. Ninety per cent. of the land is held in large estates, practically all by Europeans.

The British and Dutch governments are rapidly building railroads in all parts of Malaysia. The mileage at present in actual operation in the British area is 948 miles; in the Dutch area, 3,250 miles.

The Dutch and British governments have made a real effort to introduce European sanitary methods into the islands, and great progress has been made. Disease is seldom epidemic.

FORGETTING THE WILD MAN OF BORNEO

THE world of islands is a mission field that is practically unoccupied. The Christian Church must provide a leadership that will bring to the diverse peoples of Malaysia—Moslems, Chinese, and the wild tribes of the interior—the moral and spiritual force that will enable them to realize the social and economic progress they so eagerly desire.

But there is a growing opium traffic, an increase in venereal diseases, and a liquor traffic that yields $40,000,000 in revenue annually. All these things lower the vitality of the islands, and spread disease.

LACK OF DOCTORS

THERE is only one doctor for every 300,000 persons. The United States has six hundred times as many doctors, one for every 500 people.

Where the field of medical relief is so sparsely covered, where the people are still so careless of human life that half their babies die before they reach the age of two, the medical missionary can become one of the strongest forces for good. There are 114 government dispensaries in the islands. There are fourteen foreign mission doctors, eleven mission hospitals, and one mission dispensary in Java.

These mission doctors and those who are added to their numbers, will be a dynamic force. It must never be forgotten that mere medical service is but a small part of the battle for the regeneration of Malaysia. It is the Christian ideal of health for all, and strength for all, that each may serve others as well as himself, that will raise the demand for doctors and sanitation in Malaysia, and that will continue to inspire government expenditure for health.

Medical work is the forerunner of the evangelization of the Moslem millions in Malaysia. This department of missionary effort will be reinforced by the Dutch Government. The Dutch are prepared to pay three-fourths of the cost of building and equipping hospitals, if the mission will provide the remaining fourth of the cost, and can supply the trained doctors and nurses.

In response to the appeal for medical work the Methodist Board is planning to erect sixteen new hospitals in the next five years in the Dutch area. These hospitals will be on the islands of Java, Sumatra, and Borneo, the territory already partially occupied by the Methodist Board. Doctors and nurses to form the staffs of these hospitals are urgently needed.

In the British area three hospitals are planned. The Chinese, now settled in such large numbers near Sitiawan on the Malay peninsula, are entirely without medical aid and will themselves provide the funds for one of them. The two other hospitals are planned to reach the Mohammedans of the Malay Peninsula, who number about 1,500,000.

TREATMENT OF WOMEN

IN EDUCATION and treatment of women, Malaysia falls far short of what the Christian missions teach. Yet nowhere in the world have Mohammedan women greater freedom than in Malaysia. The harem or zenana is unknown, except in the large cities. In the villages and small towns the women go about with perfect freedom, simply covering their heads in some cases with a sort of shawl, or without any head covering at all. Polygamy is not as common as it is in most Mohammedan lands, but free divorce is the cause of much unhappiness to the women.

Only 3.9 per cent. of the men can read; only 1.9 per cent. of the women. There are free government primary schools conducted in the Malay vernacular, but only three-quarters of a million children get even this primary education. Hardly one person in two thousand has any more than a primary education.

NEEDS OF THE PAGANS

MISSIONARIES have just begun to reach the pagan, animistic Dayaks of the interior of British and Dutch Borneo; but the subtle influence of the Mohammedan Malays from the coast is always active. In both areas the Christian governments have done much to stamp out the practise of "head-hunting."

The Dayaks are beginning to take advantage of the opportunities which these governments are giving them for the education of their children. The question whether these schools shall be taught by Christian teachers or by Mohammedans will be decided in favor of Christianity if the necessary teachers are trained and the funds supplied for the purpose.

CREATING LEADERSHIP

THE Christian Church must provide the leadership which can bring to these peoples of Malaysia—Moslems, Chinese, and the wild tribes of the interior—those moral and spiritual

forces which will enable them to realize that social and economic progress for which they are so eagerly seeking.

In the Straits Settlements and the Federated Malay States it is estimated that about 40 per cent. of the Malay boys of school age are actually in school. It seems probable that no other Mohammedan race in the world has such a large proportion of its boys receiving an education. In the Netherlands Indies the Mohammedan population is so enormous that the proportion of Mohammedan boys in school is not so large, but there are over 10,000 schools, in which more than 800,000 children are being educated. The unusually large number of persons in Malaysia who are able to read indicates the great opportunity for a widespread dissemination of literature.

Today the Methodist Episcopal Church and the Seventh Day Adventists are the only American agencies at work in Malaysia. The American Methodists are dealing with the Chinese problem through the agency of a great system of schools, nearly all of which are in the British area. Instruction is given entirely through the medium of the English language. There are approximately 10,000 children in these schools, and about 10,000 more are receiving an English education in the schools operated by the British Government and by the Roman Catholic Church.

The graduates of these British schools already are becoming the leaders of their people, not only in the British area but even to some extent in the Dutch area. The Dutch Government has found it necessary to establish "Dutch-Chinese Schools," in which the Chinese children in the Dutch East Indies are now beginning to receive a Western education, which is given them through the medium of the Dutch language.

The Methodist boys' schools in the British area are entirely self-supporting. Grants from the government, together with school fees, pay the salaries and traveling expenses of missionary teachers, so that these schools are not a burden on the mission boards. Even the girls' schools are now in many cases almost entirely self-supporting.

BETTER TEACHERS

THE government demands a high grade of efficiency in schools which receive a government grant, so that it becomes absolutely essential that the teaching staffs of the schools be relieved from the responsibility of the other work which has hitherto rested upon them. There is immediate need for both American and Chinese workers to devote their full time and strength to evangelistic work among the constituencies of these schools. The teachers can assist in their spare time.

The Chinese also are demanding better facilities for the higher education of graduates of the mission and government high schools, who now have to go to China or come to America for a college education. A university at Singapore is planned, and large sums have been contributed by the Chinese themselves. A Christian college is an essential part of the present system of mission schools. Industrial education also needs to be stressed, and engineering and agricultural departments are parts of the Singapore college scheme.

The demand for education is there and is steadily growing. The impact of Chinese immigrants, with their less primitive traditions, has played its part in stimulating native demand. The missionary forces have complemented the existing educational facilities with secondary schools, at present educating 1,729 pupils; women's Bible schools, with thirty students; a theological school, with forty students, and another school for miscellaneous students.

LET THEM READ THE WORD

THE missionary forces know that the first great step toward the conversion of the Malaysian millions must be an opening of the doors of literacy.

The Christian missions already have one energetic publishing house, but their four Christian newspapers have as yet a circulation of only 2,500. The motion picture is popular, and every town of any considerable size has a theater.

The zest for reading of the Malay boys in particular opens the way to a Christian litera-

ture campaign that will effectively reach many thousands who might otherwise attach themselves to the Mohammedan faith.

Neither literature, nor schools, nor hospitals may be spared in any sincere effort to share Christian ideals with Malaysia and bind her growing prosperity to the kingdom of God. Malaysia promises to be the great melting pot of the East to which the Chinese and Indians from the continent come as European immigrants once came to America. Uprooted from their old traditions, they are ready for new spiritual leaven.

In Malaysia they may, if the agencies are provided, begin their new lives on a Christian basis, or, losing what they had, they can deteriorate and swing to a gross and threatening materialism.

For the Forgotten Peoples of Southeastern Asia

One hundred and nineteen new missionaries for the out-of-the-way peoples of Siam and Indo-China and the scattered islands of the South Seas.

Interchurch World Movement Estimates for American Foreign Missionary Societies in Southeastern Asia

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	44	126
Educational	51	145
Medical	18	53
Literature	3	8
Others*	3	12
Total	119	344

*Business agents, industrial and institutional workers, etc.

THE missionaries say that, given men and equipment, all the dark spots in China could be lightened in the next five years. China, with its millions of people, virile and intelligent, will have much to say about the future of the East. The great task of the Christian missionary is to train Young China.

CHINA

CHINA is the land of unchallenged superlatives. The greatest population and man power, and the greatest virility in the world. The oldest existent national civilization, the widest cultural influence, and at present a more confused political condition than Russia's.

The darkest cloud on the international horizon and yet the brightest promise of a world-wide kingdom of God.

The Chinese constitute the largest homogeneous mass in the world's history. They number more than a quarter of the population of the globe.

The Chinese occupy, next to the Russians, the largest contiguous territory in the world. They have a standing army of over a million.

At the end of this century it is estimated they will have increased from four hundred and twenty-seven million to eight hundred million souls.

The Chinese are a homogeneous people. Wherever they go, they keep their characteristics. They are never swallowed up. They absorb others. And each year a quarter of a million emigrant Chinese settle in Malaysia. A hundred thousand from the north of China shift to Manchuria and Mongolia. The political control of these territories may be temporarily in other hands, but they are being peopled with Chinese.

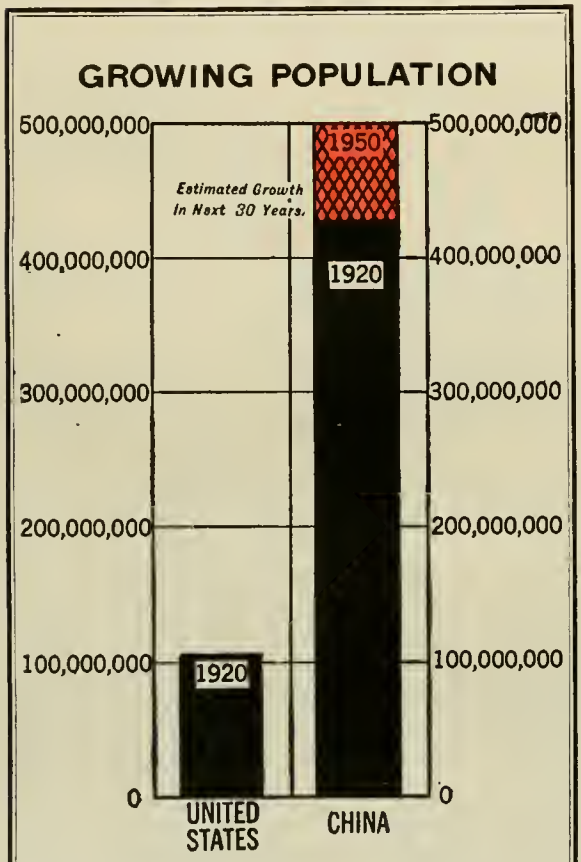
The classic culture of China has dominated Asia for twenty centuries. The basis of Japanese culture is thoroughly and absolutely Chinese. The Chinese people, though today ignorant and illiterate, are a people of great potential mentality.

When Professor Edward Alsworth Ross, a careful and impartial observer from the West, was in China, he asked forty-three missionaries and diplomats, distinguished Europeans, to compare the intellectual capacity of the Europeans and the Chinese. All but five agreed that the intellectual capacity of the yellow race is equal to that of the white race.

STRONG WITHOUT "NERVES"

PHYSICALLY the Chinese are the most virile mass in the world. They have more endurance. They have less "nerves." Physicians in different parts of the country were positive that the Chinese physique evinces some superiority over that of their home people. The Chinese undergo without serious or long-lasting results operations that would either kill or indefinitely lay up the occidental. They stand

high fevers and recover from blood poisonings of which white men die. Instances are recorded where peasants from the fields, unaccustomed to running, carried chairs and burdens of one hundred and ten pounds each forty miles across two mountain ranges between sunrise and sunset.



CHINA'S population is increasing by leaps and bounds. Over four hundred million people, more than one-fourth of the world's inhabitants, live in China. By 1950, according to the most conservative estimates, the Chinese will number half a billion. Authorities agree that the Chinese are equal in ability to any race.

The Chinese are a mass of people who must be reckoned with in world affairs. Twenty years ago John Hay said:

"The storm-center of the world has gradually shifted to China. . . . Whoever understands that mighty empire socially, politically, economically, religiously, has a key to world politics for the next five centuries."

NATION'S GREAT WEALTH

IT IS not her people alone who will make China the dominant factor in world life tomorrow. Three things about China's wealth must be remembered:

First, a fifth of her arable land is untilled. Even so, her land base is large enough to feed her own people permanently, provided she retains the art of intensive agriculture. She has not a science of agriculture, but during forty centuries the Chinese have learned how to grow more food, for longer periods, on the same land, without exhausting the soil, than any other people. As China expands westward towards Europe she will, even with another four hundred million people, still be self contained.

Second, China has, with the possible exception of Africa, the largest undeveloped natural resources in the world. She has not so much iron as Brazil, but Brazil has no coal. China has ten thousand million tons of both hard and soft coal, which are just beginning to be touched. There is hard and soft coal in every province in China. There is a sufficient supply of all the useful metals. According to Julian Arnold, our commercial attache at Peking, the Chinese consume one ton of coal to every twenty-three persons, whereas in the United States six tons are set to work per person.

Third, China's many rivers have never yet been utilized for motive power. The unused water of the Yangtse Kiang would do what the Mississippi and all the rivers of the Atlantic seaboard do for the mills of the United States. The Yangtse is the most densely populated river valley in the world, and it lies directly in one of the great east-west trading routes of the present and of the future.

MASTERS OF MACHINE

THE man power of China is virile, industrious and full of a native capacity for understanding mechanics. Instances are recorded of Chinese workmen without experience who have repaired bicycles and manufactured

ball bearings. They have reproduced all manner of Western machines. A foreman in a Shanghai shipyard which was building thirty million dollars' worth of ships for American interests, said that Chinese mechanics, while slower than English and American workmen, had an industrial capacity that was 80 per cent. of what the Western nations had developed in a hundred years.

Give this people the use of steel and coal and motive power, and China becomes the greatest potential industrial country of the earth. She already exports nearly as much silk as Japan, and probably makes more than Japan for her home consumption.

MILLION UNDER ARMS

POLITICALLY China is in a state of flux. The Republic was declared in 1911, and under the constitution promulgated in Peking, "citizens shall have the right to vote and of standing for election to representative assemblies." In practise the franchise is not effective. As a matter of fact, the government is now controlled by the Northern Military party. About a million men of the two competing factions are under arms. The maritime customs are under foreign control. Nevertheless the national debt is only about three dollars per capita, one of the smallest in the world.

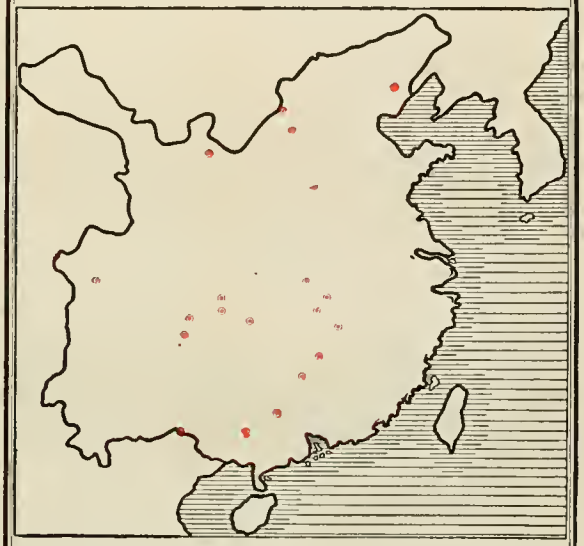
GREAT SHIP ADRIFT

WITH all these possibilities, China, under trustworthy leadership, would be like a great ship bearing plenty to the world. Under her present leadership, China is like a great ship loose in the harbor, swinging derelict to sea, threatening all that lies in her path. And the most patriotic Chinese admit that the ship is derelict. In the last twenty years there have been no national leaders who have won and held the confidence of the whole people, although General Li Yuan Hung and C. T. Wang have both won enviable positions.

The great task in the evangelization of China is to train Young China for partnership in the world and for the moral leadership of Asia.

The old system in China was leadership by seniority. The old man, the tired and disillusioned, held the power. The problem is to secure leadership by worth. In China the family is still the unit of society. It is not the family as we know it—father and mother and children. The unit is an entire family connection. And these connections are always large, for every couple, believing in ancestor worship, and desiring descendants, set themselves to produce large families. The problem of the new China is to free the individual while conserving all that was beautiful in filial and family loyalty.

MISSION COLLEGES AND UNIVERSITIES



THERE is no more effective way of teaching China the worth of her manhood and womanhood than through the Christian school. But, as the dots and circles indicate, there are not enough of these schools. The whole western half of the country, with a tremendous population, has only two schools.

IN SOCIAL BONDAGE

IF THE great possibilities of China to bring good to herself and to the world are to be realized, the whole social structure of Chinese

society must change. China today is in social bondage.

For ages she has been governed by the past. Her backwardness today is not due so much to the fact that she did not progress as that she did not want to progress. This fundamental attitude has in itself constituted an almost insuperable obstacle to the spread of Christianity.

Custom and tradition set narrow limits to the life of women in China for centuries. They denied her almost all right to education. Replies to survey questionnaires bring out the fact that in many parts of China not more than one-tenth of 1 per cent. of the women can read and write. The power of a husband over his wife used to be almost without limit. It created a situation which brought the bride into the home of her husband as a slave to the mother-in-law and permitted extreme cruelty to be practised upon the helpless girl-wife.

Custom imposed upon Chinese women the terrible suffering of foot-binding. It made marriage wholly a matter of arrangement between parents, with no regard to the rights of the young men and women concerned.

In the Western world the largest human factor in the production of character has been the influence of women. Tradition and custom have in large measure deprived China of such an influence.

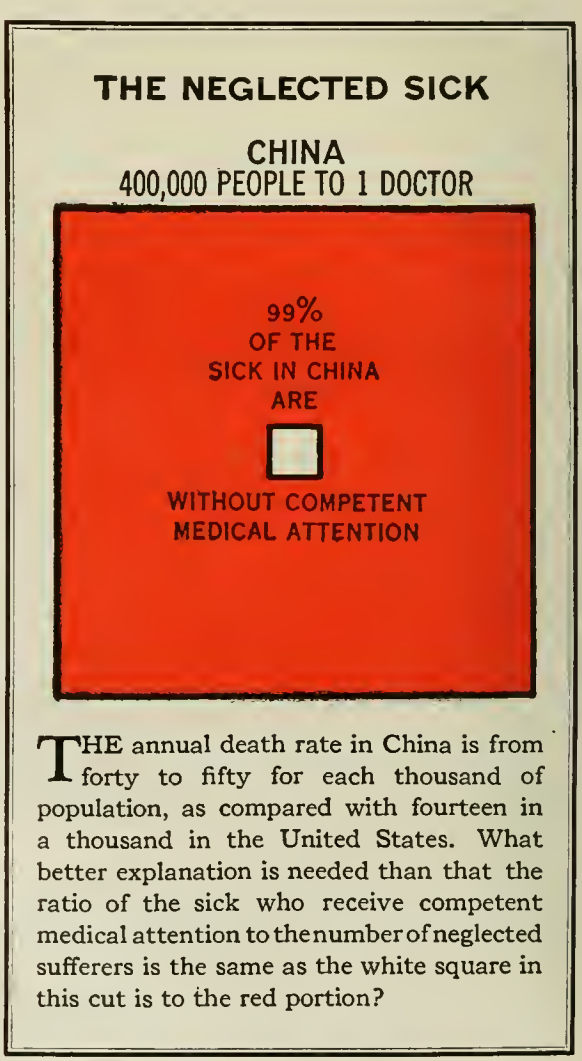
A human mass numbering hundreds of millions cannot be moved quickly from old habits, and great areas of China have never been brought in touch with Western influence of any kind.

POISON OF SUPERSTITION

THE hold superstition has on the Chinese is almost incredible. No realm of activity or class of people has been free from this bondage. It has controlled the practise of medicine, and led to the perpetuation of exquisite tortures; it has prevented the growth and spread of knowledge and given the most terrifying explanations of simple phenomena; it has dominated social and family life and made a naturally kindly people deliberately commit acts of unbelievable cruelty; it has influenced business and kept one of the most practical peoples in the world from any large utilization of their great mineral resources. Finally it has poisoned the inner life of the nation and out of the ethical agnosticism of Confucius, the mysticism of Lao-tse and the pessimism of Gautama, it has created a religion dominated by constant and overwhelming fear.

IGNORANCE AND DISEASE

SUPERSTITION, ignorance and filthiness drive up the death rate. It is estimated that from forty to fifty in a thousand die annually, as compared to fourteen in the United States. China is, with a few notable exceptions, entirely without any social control of water supply, sewage, or epidemic diseases. The



THE annual death rate in China is from forty to fifty for each thousand of population, as compared with fourteen in a thousand in the United States. What better explanation is needed than that the ratio of the sick who receive competent medical attention to the number of neglected sufferers is the same as the white square in this cut is to the red portion?

influenza, sweeping through China in 1918-1919, cost upwards of two million lives.

For all of China there are about a thousand modern doctors. A full third of these are missionary doctors. There are 162 foreign and 895 native nurses in missionary hospitals and in missionary work. There are no better instruments of Christianity than this small army of two thousand who bear to the four hundred and twenty-seven millions of China the tidings of Christian health, cleanliness, and the sacred Christian right of the sick and weak to care and tenderness.

Suppose that in the Christian world the dominating idea was one of disregard and disgust for the sick. Suppose that in the new closely knit world of all the races that is coming into being, where not for white or yellow or black will there be any isolation, the Chinese and not the Christian standard were to prevail. There are four times as many people in China as in the United States. Shall they come into touch with the modern world as reinforcements to the Christian standard, or shall they come to share their appalling burden of filth and pestilence?

There are over a million blind in China, and four hundred thousand deaf. No estimates are available to tell the story of how many lepers, feeble-minded, insane, dependent and uncared for children and aged. No one has calculated the number of people in prison, or the total number of professional beggars who infest the country. These people suffer wretchedness, but are no worse off than they would be in the Western world, if public and private agencies were not established for the care of the unfit.

GATEWAYS TO THE KINGDOM

NO FIGURES are available of the total number of hospitals in China, but there are 320 missionary hospitals. Each is a narrow gateway through which the Chinese sufferer enters into a knowledge of what Christian freedom from superstition, Christian regard for individual human life, Christian mercy for pain, mean.

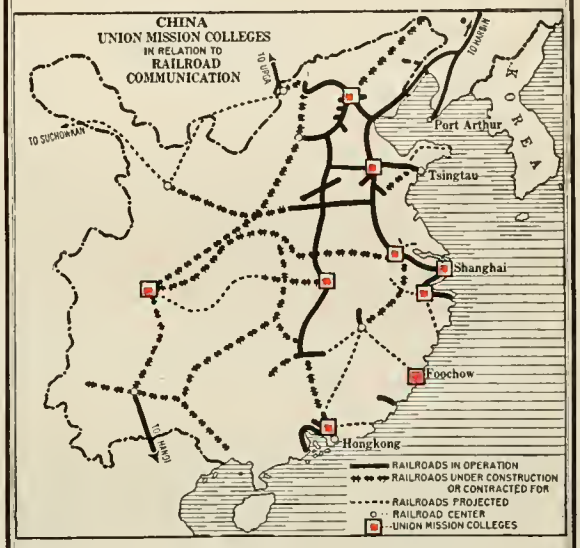
The missionary of Christ sets up the ideal of the value of life, the value of the individual. He brings to the republic a valuation of the soul without which republican government is impossible.

It will make a vast difference to the world in the next century whether China comes to adopt Christ's estimate of the worth of men, women and children as, individually, sons of God.

When the kingdom of God comes in China, men, women and children will be valued for the minds with which God has endowed them.

Judged by past contributions and by the intellectual attainments of Chinese who have opportunities for education, the mind of China is an even greater resource for the kingdom of God than is the physical wealth of the republic. If the mind of China were to be emancipated

RAILROADS AND SCHOOLS



CHINA has nearly 7,000 miles of railroad. Some 2,000 miles more are under construction. Over 14,000 miles in addition are projected. Every mile of railroad in the non-Christian world looks toward the establishment of the kingdom of God on earth. The country that is open to trade is open also to evangelization.

from ignorance and then used in opposition to the kingdom of God, it would be a mighty obstacle. Used for the kingdom, it becomes a mighty asset.

THE LITERATE FEW

THE present literacy is estimated at less than 5 per cent. It is possibly 8 per cent. for men; 2 per cent. for women. A modern school system under the direction of the government, in which elements of the American, French, British and German educational systems are merged, has been inaugurated and is partially in operation.

The total number of pupils between the ages of six and twelve in school, including government, private and mission schools, is 4,282,857.

If the school population of those ages is assumed to be 18 per cent. of the total population, it amounts to 76,860,000. That is to say, only about 6 per cent. of the school population is in school.

Coeducation has been started in the lower primary grades of the government schools, but girls are relatively few as compared with the boys. The relative opportunity for education for girls comes out clearly when one compares the total number of middle schools for boys with those for girls. There are 428 middle schools for boys, and only nine for girls. The registration is 69,598 boys and 622 girls.

PIONEERING IN SCHOOLS

THE relative part which the mission schools are playing in Chinese modern education can be seen from the following figures on registration in government and mission schools:

Kind of School	Government	Missionary
Primary	4,122,897	159,979
Secondary	70,220	12,046
Trade and Industrial	30,654	1,375
College Grade	*15,374	1,745
Normal	29,295	3,905
Medical	776	758

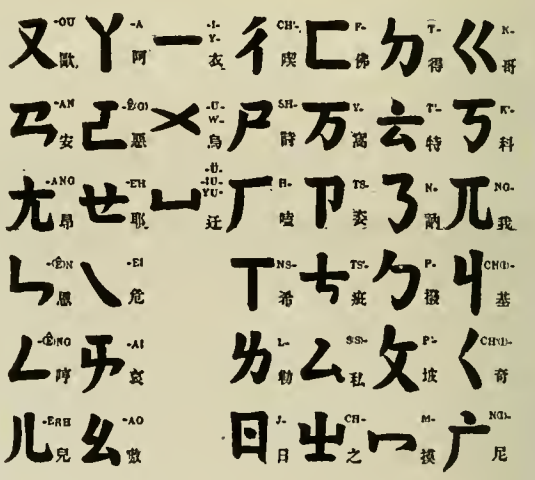
* Includes registration in private colleges.

There are approximately 1,600 Chinese students in the United States, 300 of whom are women.

It ought to be added that the value and influence of the missionary as compared with the government school cannot be measured by the relative figures. The missionary school is the pioneer in modern education in China, and at least until very recently has fixed the standards of education for the government. Now the government is forging ahead, spending what are, for China, large sums of money, and often providing equipment far superior to that of the mission schools.

The system of missionary education has done much to stimulate popular education, but it cannot always expect to direct it. The desire for education has been firmly planted in China. Its realization must in large measure wait for the development of China's resources, the establishment of effective and efficient government, a rising standard of the value of the individual, and the creation of moral ideals.

KEY TO CHINA'S FUTURE



THESE are the thirty-nine characters of China's new phonetic alphabet which will unlock the doors of learning in the future for hundreds of millions of people. In the past, with a written language of 40,000 characters, only about one person in twenty learned to read and write. The new language is so simple that an ignorant peasant can master it in four or five weeks. Christian missionaries have been influential in promoting the phonetic system.

The contribution of the missionary school to all these needs is immeasurably great.

The Y. M. C. A. also has made a valuable contribution to education in China. By work in schools and colleges, similar to the work carried on in the colleges of this country, it has brought the student classes, always difficult to reach through the ordinary missionary channels, into contact with Christianity. A special campaign for students resulted in bringing many into the churches.

There is no more effective way of teaching China the worth of her manhood and womanhood than through the Christian school. There is no other way to help China to safeguard the purity of the educational ideal, morally and spiritually, except by the contribution of a multitude of Christian teachers definitely committed to the exaltation of Christ before the childhood and youth of the nation.

As to the education of women China still looks largely to the missionary to demonstrate its value and worth to the nation.

SALVATION THROUGH PRINT

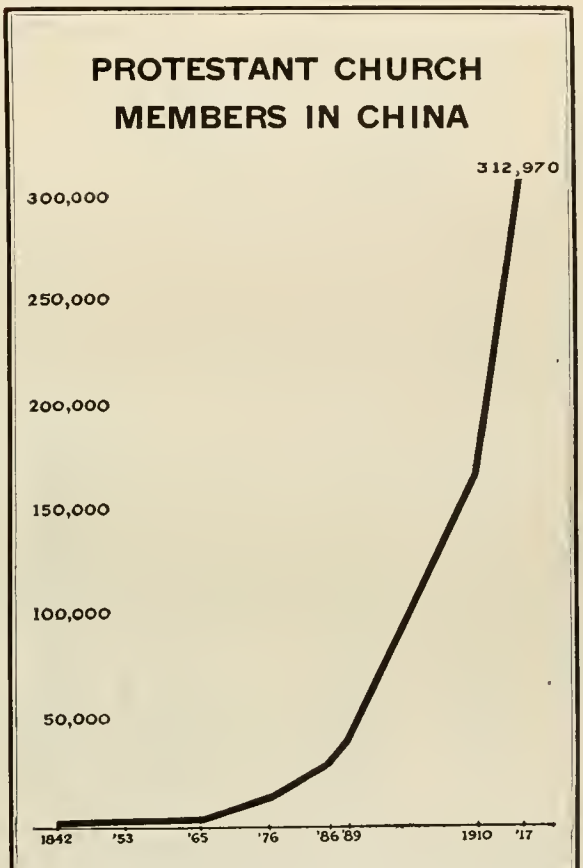
CHINA is developing a modern literature. The China Year Book for 1919 cites an incomplete list of 328 Chinese newspapers, many of which are dailies. There are more than forty foreign-controlled newspapers in China. The Statesman's Year Book, 1919, says:

"Fifty Chinese newspapers are published in Shanghai, and more than sixty in Peking and Tientsin, while every capital city in the interior has several daily journals. There are over one thousand daily, weekly or monthly journals in China."

It is interesting to note also that out of a total of about 2,300 book titles mentioned by G. A. Clayton in the *International Review of Missions*, July, 1919, over 1,500 are classified under Religion.

These amazing figures indicate something of the vitality of the new intellectual life which is moving through the republic. China is becoming articulate.

There are at present eighteen religious publishing houses. There may be thirty Christian newspapers and magazines, but a survey of the field shows clearly that the printed page is being very inadequately used for the kingdom of God in China, and far too little attention is being given to utilizing for Christian teaching these powerful agencies which the secular press has provided.



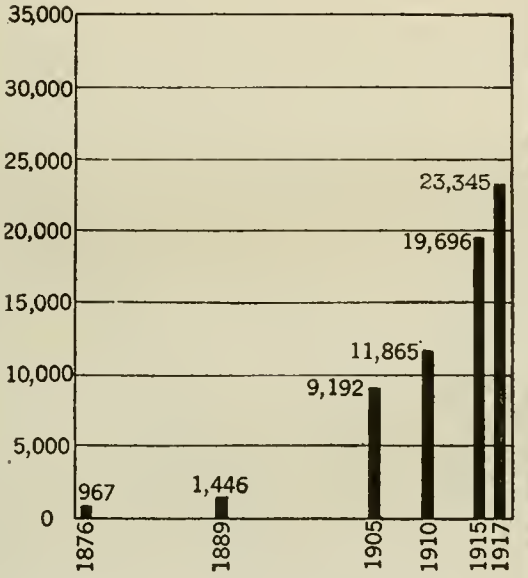
PROTESTANTISM in China is gaining momentum. It has made more progress in the last seven years of missionary effort than it made in the first seventy.

The two largest publishing houses in China are directed by Christian Chinese who learned the printing trade in mission publishing houses.

NEW PROBLEMS AND OLD

CHINA presents the world's largest and most complex problem. Illiteracy, entire lack of modern hygienic and sanitary conditions, a low value on human life, a typical Asiatic

status for women and children—these are factors which come from the old life of China. The new life which will be forced upon her brings all the problems which we have faced or are facing in the Western world. Class consciousness will develop to a degree hitherto unknown. The influx to manufacturing centers will intensify congestion of population probably to a degree never experienced in the West. The rise of the factory system will overthrow the old



THE budget of Chinese missions for 1920 shows a larger expenditure for salaries of native workers than for salaries of foreign missionaries. The church in China is on the road to becoming autonomous.

family life of China; the old political machinery and political ideas are gone, and what has come from the West is as yet entirely ineffective.

Most students of China today write in a pessimistic tone. They do not think there is a solution to the problem which she presents to the world. They are practically unanimous in recognizing that the problem is essentially a moral and spiritual one. The experience of the West supports this view. The most serious problems arising from our modern economic and industrial development are moral and spiritual. There is no reason to think that the Chinese evolution—economic and industrial revolution—will be different in this respect.

FAILURE OF OLD RELIGIONS

THIS brings us naturally to the question of religion, for religion produces the only spiritual and moral forces which have been effective in the world. China has religions—Confucianism, Taoism, Buddhism, Mohammedanism. Are these religions capable of producing among the Chinese people moral and spiritual forces sufficient to meet the need? Can they produce character of the type which our Western experience has proved necessary in the face of modern progress? Can they give a meaning to human life which satisfies the hunger and unrest which seem to go with the development of modern thought and life? Let us look at these religions in a little detail.

Taoism attempted to state a conception of the Divine and to show a way of life; but Taoism had no place for a personal divine being, and today it is the most debased of China's religions—a worship of innumerable evil spirits.

In Confucianism, there exists a fine, practical moral code—incomplete, but still admirable in its system. But Confucianism deliberately turned away from all thought of God, and today the chief manifestation of this Chinese religion is ancestor worship, dominated by fear of the power of the departed.

Buddhism recognized the evil of the world and held out the hope of escape. Its great appeal to the Asiatic mind lay in its recognition of the essential and inherent sadness of life as lived by the people of Asia. They followed the teachings of Buddha because they gave a hope of escape—far distant, but ultimate.

Many valuable moral influences can be found in each of these religions, but when due allowance has been made for all such facts and when full credit has been given for the best aspirations of these religions and for their moral teaching, we are still justified in saying that they have, separately and collectively, failed, and failed

in a sense which cannot be charged to Christianity in the West.

THE CHRISTIAN ANSWER

IN ADDITION to these religions, Christianity now exists in an organized form in China, and the fundamental question for the missionary enterprise is whether Christianity in China can supply the need which her own religions cannot.

This matter can be tested by the lives of those Chinese who have become identified with the Christian church. They are not perfect lives, but no one who knows the average character of the men and women who make up the church in China as compared with the average character of classes or groups outside the church will have any doubt on this subject. Professor Ross has likened the Christian element in China, in comparison with the rest of the Chinese, to the Puritans of England in comparison with the majority of the English people of their day.

Perhaps, no other section of the non-Christian world has developed so many men capable of Christian leadership as China. The Y. M. C. A., organized in most of the principal cities and in many schools and colleges, has a national committee that is predominantly Chinese. The general secretary, Mr. David Yui, is a Chinese, graduated from Harvard.

This organization has been able to do significant work, especially among the student classes and the official and business classes, always hard to

WHAT MISSIONS MEAN TO CHINA

EVERY mission station in China is acknowledged by the Chinese to be a center from which flow forces which relieve suffering of all kinds and cut at the roots of superstition and ignorance.

reach. Its numerous modern buildings, well-equipped, are centers for valuable social service activities.

The Christian church has stood another test as to its qualifications for filling China's need. Nearly all the movements for social and moral betterment have either originated inside the Christian movement or have had their chief support there. This is particularly true of the outstanding movements against foot binding, the opium traffic, and the extension of the whole modern movement in China for elevating the status of women and for a fuller recognition of the value and importance of child life.

BALANCING THE LEDGER

NO OVER-STATEMENT of the effectiveness of missionary work would be wise; yet it may be said without any exaggeration that every mission station in China is acknowledged by the Chinese to be a center from which flow forces which relieve suffering of all kinds, which cut at the roots of superstition and ignorance, and send forth ideas that, according to the degree in which they are accepted, transform whole sections of Chinese society. Many mistakes have been made by missionaries, yet the missionary movement as a whole in China could submit to the most thorough investigation by impartial students and be assured that the judgment would be overwhelmingly favorable.

The essential fact, however, is that, while such evidences are sufficient to prove the true worth of the Christian movement, they do not indicate forces sufficient in magnitude for the requirements of the task. There are only six thousand men and women from the West at work in China, and, in all their work, they have buildings and equipment which represent the outlay of only a few millions of dollars. To assume that either their number or the equipment is sufficient for this extraordinary task is to close our eyes to very evident facts.

The missionary enterprise has simply demonstrated that, if it is sufficiently enlarged, it can, both in the quantity and quality of its work, meet the need of China. It becomes, therefore, in the last analysis, a question of whether our Western civilization can project its best life into China in sufficient quantity and with sufficient working apparatus to solve the problem of China. If this is done, the character of the Chinese people and the nature of their potential resources are such that China will become a factor of large importance in the upward movement of the world.

China for Christ

One thousand and thirty-five missionaries from the United States to win China to the kingdom.

Interchurch World Movement Estimates for American Foreign Missionary Societies in China

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	277	702
Educational	463	1,176
Medical	206	524
Literature	9	21
Others*	80	208
Total	1,035	2,631

*Business agents, industrial and institutional workers, etc.

JAPAN

JAPAN is a world power physically at the bursting point. A state of violent economic transitions, mounting financial strength, high industrial pressure, grave congestion of population and moral and spiritual apathy characterizes the dynamic empire of the East. No other nation faces a variety of problems so complex and vital.

Six small islands, a portion of a seventh, and one mainland kingdom comprise this empire. Only one-two-hundred-and-twenty-first of the earth's area lies within its boundaries, while one-twenty-first of the world's population is centered there.

Japan stands as a world power without immigration, with her racial problem centered in her mainland kingdom, a rapidly increasing surplus population, which her colonies cannot absorb, and the white world closed to her. She is a nation in which the chief body of the population, which numbers fifty-seven and a half million, is centered in a territory but four hundred square miles greater than the state of Montana. Her chief island colonies, where more than 3,700,000 persons live, are not the equal, by more than three thousand square miles, of the state of South Carolina.

MAKING OVER NIPPON

WHILE 74 per cent. of Japan's population are farmers, only 14 per cent. of her land is arable. Japan can no longer feed herself. About three million acres of wild land may still be reclaimed, and this is being done gradually. Yet with the increased area each year, there is a retrogression of arable land owing to the expansion of cities, so that the net gain of arable soil is slight. The keynote of modern Japan's life is no longer agriculture, but industrialism, in its most intense form.

This drift toward industrialism is the natural product of the empire's physical form, its congestion of population and the alert nature of its people and leadership. To this nationally ambitious spirit the war came as a long-awaited world opportunity. Japan was heavily in debt at the beginning of the conflict. Now, at the outset of her new career, she has loaned $800,000,000 to the allies, and is a creditor nation. Her position politically also has been strengthened by her participation in the war. Her ambitions in China and Russia have been fostered by war developments.

UNSOLVED PROBLEMS

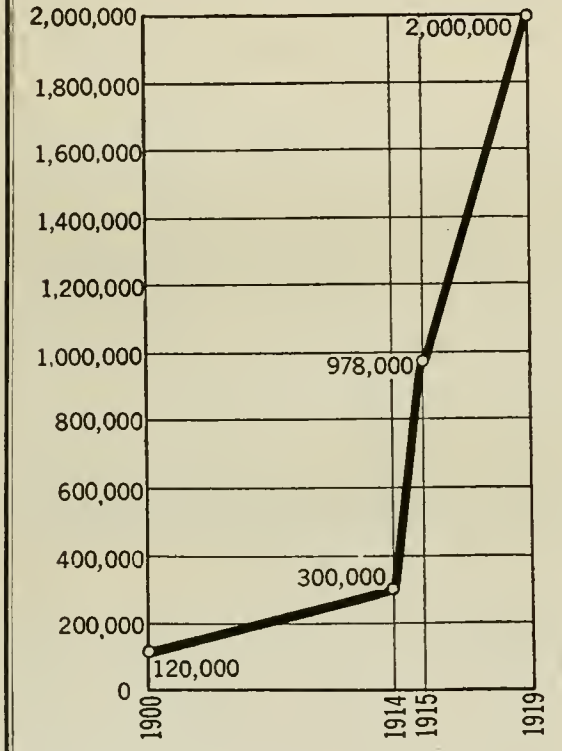
MEANWHILE, in the struggle to seize world opportunity, Japan has precipitated within herself a climax of unsolved problems. The very industrialism by which she is attaining place and power is developing sinister negatives. Her productive industrialism, driving forward, is leaving in its path destructive forces whose effects are menacing the national life.

The pressure of population is increasing at the rate of seven hundred thousand annually, while emigration relieves it by only about fifty thousand a year. This pressure is reacting upon the people. Rural life is suffering. The isolation of the islands also compels maritime development both for export and import. The harshness of the new industrial forms is working havoc morally and socially in the large cities.

Autocratic government and self-conscious masses are coming to grips.

Japan has the same common problems as other countries—her labor disputes and her high cost of living. And while labor is not so well organized, and social unrest is as yet apparently not so radical, the strong undercurrent of socialism which existed before the war is now openly avowed. Some of the most popular sellers in Japanese bookstores are translations of Karl Marx.

The employment of women in excessive numbers in the new industrial activities is a stroke at the heart of the nation's moral and social life—the home. This evil has aroused native protagonists of woman's cause to call a halt. Woman's new industrial status has so impressed labor that its leaders are demanding relief for her.



WESTERN industry is invading the Orient. In Japan the number of factory workers has increased almost sevenfold in the last five years. With the factory have come the evils of industrialism—the unregulated employment of women and children, the overcrowded factory town with its bad living conditions, the insanitary factory with its bad working conditions, the long day and the low wage. The West must contribute to the East not only modern standards for manufacture but Christian standards for workers.

CORNERSTONE FOR KINGDOM

JAPAN, with her mounting wealth, her intelligence, population, constricted area—both from racial and geographical barriers—and her people's energy, is a world power literally at the bursting point. Her religious problem is not one of benighted and isolated groups, but one of intelligent, congested, active and literate peoples. And while these peoples are fortified by a religious background of great antiquity, they are unsustained in their development by a morality such as characterizes Christianity.

In the very social unrest and overturn of ancient and intrenched tradition stands a new and powerful fulcrum for Christianity. Japan's political and social structures are sagging under the pressure, presaging a destructive crash or a peaceful rebuilding. The eventual rebuilding is inevitable. Of the new construction, Christianity can and must be a part of the foundation, perhaps much of the structure. A world opportunity for Christianity is at hand.

TENANT FARMING

SEVENTY-FOUR per cent. of Japan's population are still farmers. Squatting on their little two and a half acres, which is the average for a family, the Japanese till the soil much as they did a thousand years ago.

Fifty-seven per cent. of the rice yield of each of these tiny farms goes to the landlord. Of the other products, the landlord accepts 44 per cent. either in cash or kind. The owner in turn pays the taxes, which amount to from 30 to 33 per cent. of the rental value.

The farmer, however, must add to the cost of his crops $75,000,000 for fertilizer. This is the amount annually expended in Japan to enable her miniature farms to continue to be worth the name.

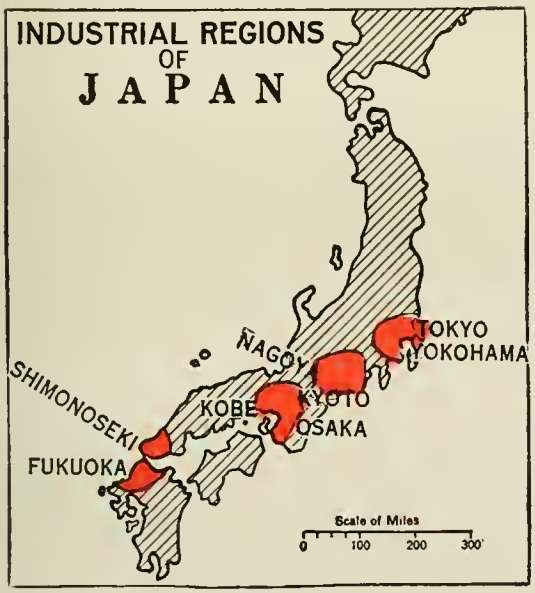
The machine has arrived in Japan. In an effort to keep pace with the great nations, Japan is forcing production to the utmost.

Remolding as rapidly as possible her mode of production, she also is readjusting her peoples and checking up the balances of consumption and export, area and population.

Japan cannot feed herself. Her restricted area and limited amount of arable land compel her to become a manufacturer and international trader. Japan, in her large towns, is a modern miracle of industrialism. Seven ancient cities herald the recent change that has come to Japan's town life. They are Tokyo, Yokohama, Nagoya, Osaka, Kobe, Moji and Fukuoka. Some have doubled their population in the last few years, as the result of machine production methods.

The number of Nippon's industrial firms has doubled in the last four years. There are now more than thirty thousand of these, employing more than two million persons. These factories are seizing industry from the hands of the old Japanese workers, turning out cotton yarn, cotton and silk fabrics, porcelain, lacquer ware, matches, paper, tea, matting and toys. Machinery is in use, indeed, in all the nation's labor except farming.

TRANSFORMING ANCIENT CITIES



INDUSTRIALISM has brought the large city to Japan. Some of the ancient cities of the empire have doubled their population in the last few years. With the city have come the problems of the city. Slum districts, festering sores in the new industrial centers, are beginning to draw the attention of the public. There is a brisk and growing trade in foreign liquors and in sake, which are playing havoc with the congested populations. For true success, Japan's new industrialism must be governed by practical application of Christian principles.

WOMAN'S PLACE

WOMAN'S place in this rush of industrialism is preeminent. Of the two million workers employed in Japan's factories, more than one-third are women and young girls. In the tea industry the proportion of women to men is about four to one. In agriculture eight million are engaged. As in all countries, the wages of women are considerably less than those of men, about one-half, with slight variation according to the industry.

The proportion of the sexes in Japan's industry is: men, 42 per cent.; women, 58 per cent.; workers under fifteen years: boys, 18 per cent.; girls, 82 per cent. Despite the fact that the cost of living in Tokyo now exceeds that in New York or London, in no case do wages compare with those of American communities. A Japanese carpenter now receives from eighty cents to one dollar a day.

Hours of labor in Japan's factories are excessive. Many workers toil sixteen hours a day, with but one or two days of rest in a month.

The strain on the worker is destructive, and this is marked in the cases of women and children. Tuberculosis is becoming a great problem in many of the cities.

JAPAN has the common problems of the rest of the world—increasing cost of living and labor troubles. In spite of the fact that the cost of living is higher in Tokyo than it is in New York or London, in no case do wages for Japanese workmen compare with those paid in the United States. With Christianity really put into practise labor all over the world would be given a "square deal."

IN THE WORLD MARKET

JAPAN'S volume of trade is constantly increasing. Between 1916 and 1918 it doubled. The United States is the chief customer in the raw silk trade. China is the principal buyer of cotton and cotton yarns. The Island of Sakhalin is beginning to produce raw vegetable materials and exports gold, coal, fish, livestock and timber.

Japan, like most oriental countries, has thousands of beggars. About three hundred thousand persons pass through the prisons every year, with a proportion of males to females of about twenty to one. Reformatories for the young have proved effective, and juvenile courts are about to be established. Some progress has been made in prison reform.

In her treatment of women, children and public dependents, Japan is a century behind Western methods. She has child labor laws and laws to protect women, but these are only perfunctorily observed. The importance of women and children in the nation's labor has recently moved the growing labor classes to demand better working conditions.

Japan's rapid industrial and financial rise also is precipitating class problems, which soon must be solved, and in which both political and economic discontent is fast becoming a factor. The form of the government is unsatisfactory. Only two and a half million persons enjoy the elective franchise, which is based upon an age minimum of twenty-five years and the payment of at least three yen, or $1.50, in direct national taxes.

The regulation of prostitution demands new measures. Slum districts, growing about the new industrial centers, are creating conditions which Japan, in her race for world trade, must soon correct. The liquor trade is growing, and a brisk business developing in foreign liquors, in addition to sake. This is having an evil effect on badly congested populations. Much beer is now manufactured in Japan. Christian workers have organized a prohibition movement, under the leadership of the National Temperance Society, of which General T. Ando is president.

STRONG, LITERATE NATION

JAPAN, industrially and financially, is stronger than ever before. But her present social structure is not one which can withstand the severe tests of her new life. Her leaders frankly look to America for help and advice in the remodeling of this structure. They invite a practical application of Christian principles.

Japan is a literate and literary nation. In her literacy she is the peer of modern Western peoples. A vast literature is the heritage of her people.

Japan's literacy rate among her men is in the neighborhood of 90 per cent. That among her women is about 70 per cent. Co-education is confined to her primary schools. For some decades Tokyo has been one of the world's greatest centers for scholarship. The literati of the country are many, for literature has been among the "polite accomplishments" of Japan for a thousand years.

Japan's children have the advantage of an excellent school system, and 98 per cent. of the children between the ages of six and twelve are in school. An important part of this system is its physical training, which is thorough and elastic.

The modern educational equipment of Japan consists of six universities, ninety-two normal schools, two higher government normal schools, two similar schools for girls, fourteen missionary Bible women's training schools, eighteen theological schools under mission supervision, 25,574 public schools and 2,476 private institutions. There are five medical colleges.

The Y. M. C. A. is offering a healthy antidote for vice to the young men of Japan, by setting an ideal of physical cleanliness, sportsmanship, and the healthy rivalry of games. It has worked chiefly among the student class, which has been exposed for the last sixty years to licensed vice, but it is now extending its work to employed men. Its gymnasiums and its day and evening classes in secular and religious subjects are overcrowded.

As an index of what Japan thinks of this sort of work, it can be shown that, while four years ago the "Y" in Tokyo drew two-thirds of its support from the foreign community and one-third from the Japanese, today it gets only one-tenth from foreigners and nine-tenths from Japanese.

OUTPUT OF BOOKS

THE yearly output of books by the nation's secular press is considerable, embracing works on politics, industry, religion, education, literature and art. The nation is possessed of an imperial library, 393 public libraries and more than five hundred private collections of great value. Tokyo has the great Morrison library from China.

Japan's press is energetic and modern in its treatment of world affairs. It can be made a force for Christian ideals. Japan's students are increasingly dissatisfied with religious conditions. The newspapers are scathing in their denunciation of the profligacy and laziness of the priesthood.

Christian literature of the highest grade is an essential for work among the Japanese. With less than one-sixth the population of China, Japan has six times as many readers as has the "Flowery Kingdom." Provision should be made for systematic propaganda through newspaper evangelism, tract distribution, strong books and fiction of good moral tone.

SEVERE TEST FOR WOMEN

THE woman of Japan, for the first time in history, is standing erect. Under the double load of ancient prejudice and modern exploitation, she is a figure to challenge the quick aid and interest of all civilization. Her hope is in Christian ideals. And the realization of this hope rests largely in the hands of America.

In no land, in all history, has womanhood been put to such a test as she is now undergoing in Japan. This test is negative in its withdrawal of old customs and beliefs; it is positive in its sudden intensity of Western ideas and Western methods.

From ages of protective domination, with a measure of "protective exploitation," the

woman of Japan is being projected into a new existence. In this the element of protection has been withdrawn. Bonds of religious tradition are loosening. Customs of Occident and Orient have met, and those of the Orient are giving way. Family life, due to the influence of the new regime on youth, is undergoing confusing changes, with no substitutes for abandoned tenets.

The woman of America has long been trained to the disciplined freedom of business life. To the woman of Japan this test has come with the swiftness of a blow, for the keynote of Japan's present constructive life is industrialism, and upon woman has fallen the heaviest pressure of the nation's industrial load.

The Y. W. C. A. in Japan has done valuable work among the women in large industrial centers. It has established hostels for girls in these centers, and is active in the protection of girls coming from the country to face the temptations and the perils of the city alone. There is great need for the extension of the rescue work done by this organization, for it is a most helpful factor in extending the kingdom of God in Japan.

The exigencies of a world war turned Japan's big cities into industrial camps. With the defeat of Germany, Japan leaped into the race for export trade. With thousands of factories going up almost over night, the nation's employers naturally turned to the cheapest labor—woman labor.

After long hours of labor the workers often are housed in company dormitories where sanitary conditions are most objectionable. After two years many of these women leave the factories broken in health. A large percentage fall victims to tuberculosis.

MARRIAGE NOT FREE CHOICE

MARRIAGE is rarely of free choice, and there is some barter of women. Men cannot marry until they have reached the age of seventeen, girls until they are fifteen. The average age is now around twenty-three for the woman, twenty-five for the man. Polygamy is against both law and sentiment, but there is some concubinage, though unlawful.

The new civil code gives woman new property rights. She now also has legal protection in case of divorce, but woman is still at a disadvantage due to ancient custom.

Licensed prostitution is nation-wide, and from this source the government receives a large annual revenue. Every large town has its segregated district, and the total number of actual prostitutes is said to be in the neighborhood of 275,000.

Japan is waking to the danger of valuing women too little. Movements in favor of women are even receiving government support. In addition, prominent men and women, Christian and non-Christian alike, are strongly aligned against the crying evil of prostitution. There are also other women's reform movements working along social and moral lines.

Of late there has come an insistent call from various classes for the protection of motherhood. Some action is expected of the present diet to relieve the situation.

Need of Christian leadership in these reform movements is obvious. Western methods of finance, commerce and industry already have proved their worth. But they have brought in their train a multitude of problems which are occidental in form. Japan is undoubtedly searching for moral guidance.

OUTWORN FAITHS

THE Japan of today is a nation of religious sterility. Two outworn faiths—Buddhism and Shintoism—stand in the midst of Japan's increasing conflict of social, moral and intellectual forces.

They lack vitality. Yet their faiths are intrenched in an oriental soil in which ancient precedent is powerful. The dim shades of ancestors still brood over the land. The turmoil and reaction of a new life, however, are making breaches in a hitherto solid front of oriental cults. And these breaches are widening.

Shintoism is peculiarly a Japanese cult. It is not missionary and has not gone beyond the Japanese race. It may be called the State religion, and the stronger enemy of Christianity.

It is constantly promoted by the military element as well as by the educational authorities. It typifies the intensely materialistic spirit of imperialism which exists as an anomaly in the twentieth century.

On the other hand, there are in Japan proper 113,311 Protestant communicants, 75,983 Roman Catholics, and 36,618 members of the Greek Church. The proportion of Protestant Orthodox Christians is about one in every 500, while one in every 250 belongs to some Christian communion. One must not assume, however, that Japan is without need of increased missionary work.

MISSIONARY ENDEAVORS

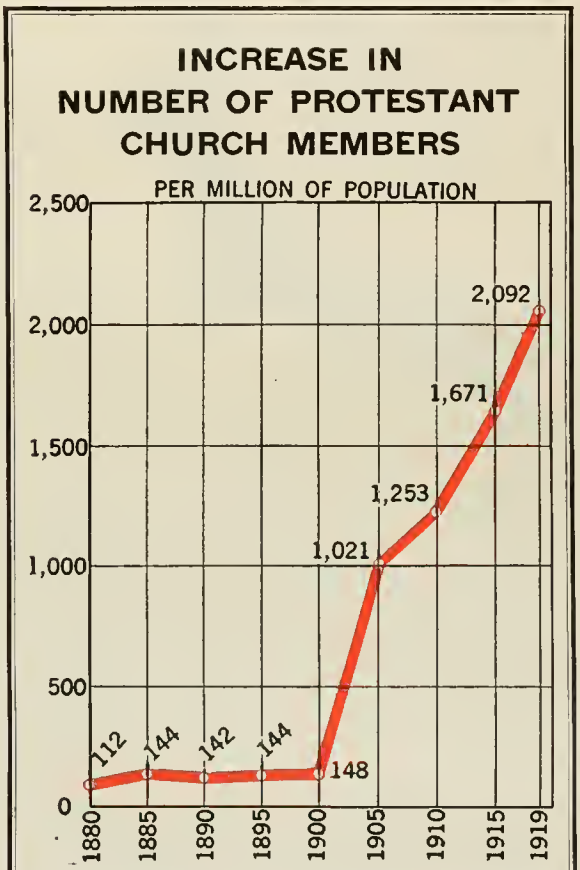
KARAFUTO, or that part of Sakhalin Island which is below the fiftieth parallel and under Japanese Government, is without mission enterprises. Its population includes seventy-five thousand Japanese, three thousand Ainu and thirty-seven thousand Russians. This southern half has its contact with America through Japan. The northern section carries on what little communication it may with Europe through Russia. Foreign civilization is little felt. Cities of two thousand to twenty thousand may be found with little or no social, educational or other like activities. It is a little land into which Christianity has not penetrated.

By way of mission forces there is in Japan an ordained Protestant minister or missionary to each 192,953 of the population. Counting all Protestant missionaries (including wives) there is one to every 52,272 of the population.

The tendency in Japan for some years has been to unite the kindred mission societies in congenial groups. This has been fostered partly by the strong nationalistic spirit in Japan. There is also the desire on the part of the missionaries to eliminate all duplication of agencies and thus economize in men and money in the conduct of the evangelization of the country. Union institutions in Japan also have been somewhat easily formed because the Japanese do not see any reason why religious divisions which characterize American Christianity should be maintained among them.

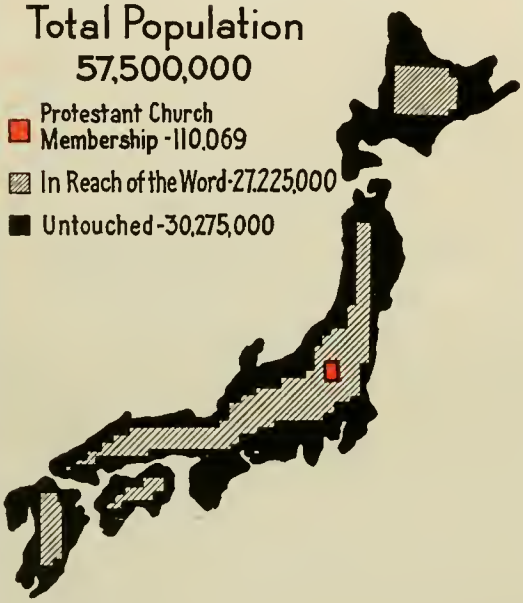
The result is five groups of missions and churches. These have prospered. They have adapted their work to the nationalistic and social demands of their environment. But new social, industrial, economic and intellectual forces, the product of the last four years of change, in which the World War has been the chief factor, are incessantly creating new conditions. And in the newest of this new life is the key to opportunity.

The young Japanese are not religiously inclined. They crowd the matsuri, or religious



CHRISTIANITY is on the ascendency in Japan. For twenty years the proportion of Protestant church members has steadily increased. Now about one in every 500 of Japan's population is a Protestant Christian, and about one in every 250 belongs to some Christian communion. Christians in the United States must not permit the rising line to sag.

festivals, as they would a picnic. The modern youth of Japan seldom worship in the temples. Scores of factories in the new industrial centers now welcome the missionaries. So marked is this that Buddhism, awake to the situation and alarmed, is putting forward its teachers. There is a danger that Christian missions, unless heavily reinforced, may lose their chance in many of the industrial centers. They are patently not able, with their present resources, to keep pace with the rapid growth and congestion of population.



NEW social, economic and industrial forces are creating new conditions in Japan, and the new conditions offer new opportunities to missions. But with their present resources, the missions are not able to keep pace with the rapidly growing population, especially in the congested industrial centers. For every Japanese now within reach of the Word of God, there is one that remains untouched. Whether Japan veers toward materialism and autocracy or Christianity and democracy is largely in the hands of the Christian people of America.

WHAT PROGRAM CALLS FOR

THE missionary program in Japan calls for a readjustment of territory to prevent the overlapping of areas and the waste of time in travel. United support is asked for a Christian university for men, the goal of Christian education for Japan. This project is too great a task for any single denomination.

This institution should be followed by another comprising all the existing Protestant theological schools in Japan, with a strong faculty and sufficient financial backing to insure a divinity school second to none. An economical use of board funds cannot justify the continuance of eighteen theological schools for only 375 students. One good school with provision for the teaching of denominational polity, wherever found necessary, could do all the work and present a united Christian front.

There is great need for the establishment of several separate Bible training schools for men and women. These should be strategically located to take the place of the existing theological schools and consolidated in a union seminary. These would help restore lay preaching and greatly assist an overworked ministry and missionary force.

The Interchurch Survey shows that the present schools for training men and women are not meeting half the demand for workers. These schools apparently fail to command respect because they are low in grade and poor in equipment.

Present denominational work should be sustained and developed, but there should be established institutional churches, social centers, halls for the young and kindergartens after the general plan of the Tokyo Misaki Tabernacle. Generous cooperation with the Japanese in social uplift projects, where the leadership of the missionary is expected and welcomed, should be freely accorded.

The present tendency of the Japanese, in which many see a result of the defeat of Prussian militarism, in whose mold modern Japan was created, is decidedly democratic. This tendency, together with local conditions, offers to American Christianity one of the greatest

challenges ever thrown to a Christian people or church.

Japan was opened to the world by an American. Many of Japan's leaders are graduates of American universities. Japan's place at the peace table as one of the five great nations has influenced her attitude toward Christian civilization. Commercial relations and interests in the Pacific tend to bring Japan and the United States together.

America, as well as Japan, is in the balance.

KOREA

AFTER centuries of night, a new dawn awaits the historic "Land of the Morning Calm." It is a dawn of reflected light, for "The Land of the Rising Sun," whose ward Korea is, must provide the chief help which may come to this ancient Eastern kingdom.

A country of 84,083 square miles, Korea has a population estimated at seventeen and a half million persons. She is a nation of almost untouched resources. Her people are of one race, mostly rural, with fair development of civilization.

Unlike Japan's, her soil is good. Sixty per cent. of her land is arable. She is the possessor of gold, coal, silver, copper, timber, rice, buckwheat, fruits and cotton. She has 1,066 miles of railway, which provide a revenue of about $4,000,000.

Korea is a nation which is being rebuilt. Her economic status is primitive. Under the Japanese, a readjustment of land revenue is going on. The factory system is being introduced. From this the country already is gaining great material advantage.

Sanitary conditions are being improved. Streets are undergoing repairs. New roads are carrying the nation's new traffic through forests hitherto uninvaded. More railroads are under construction. Agriculture is receiving expert government impetus, and even the mountains are being clothed with fresh forests.

Korea's financial condition has been greatly improved through the establishment of banks, a postal system and similar agencies. The total foreign trade is now in the neighborhood of $75,000,000 a year.

Care of the nation's defectives has begun. A number of benevolent institutions have been started with the imperial donation funds, amounting to $15,000,000, granted at the time of the annexation. A charity asylum was established by the government in 1911 with a fund for the care of orphans. This fund now amounts to $1,734,000, but a part of it is used for the government hospital and provincial charity hospitals.

Korea has the same range of disease to combat as has Japan, and special efforts are now being made to combat these diseases. The new sanitary administration has greatly improved the situation. One of the chief enterprises is the installation of water works in twelve cities, under either governmental or municipal supervision.

Some seven thousand physicians, six thousand of whom are Koreans and some of whom are allowed to practise according to the Chinese school, struggle to preserve the health of Korea's seventeen and a half million people. There are also a small number of licensed dentists, and three hundred midwives.

The government hospital and medical school at Seoul is a large, well-equipped and well organized institution. There are also eighteen charity hospitals, a leper hospital, twenty-three mission hospitals and twenty-five dispensaries. The prevalence of vice, accelerated by the immigration of dissolute Japanese, who are opening houses of prostitution, is increasing Korea's health problem.

Under the new regime, all schools, as in Japan, are being put in charge of the State. As a rule Japanese and Koreans are educated separately. The system proceeds on the plan of establishing training schools through which to furnish teachers, and with these teachers, opening elementary schools for the country.

The total number of primary schools is estimated at 350, with 36,000 pupils. Ten per cent. of the children of school age now have elementary school privileges, though until recently a majority of children attending school were

found in mission institutions. There are three middle schools conducted by the government, one teachers' training institute, nine girls' high schools, three commercial schools, three elementary commercial schools, a special school and four others.

Co-education does not exist above the primary grades, and no figures have yet been found available to indicate the number of students abroad or the rate of literacy. The advancement of general education is thus slight.

As part of the aftermath of the benighted condition in which the Korean people had existed for generations, there has not yet been developed any systematic training for the womanhood of the land outside of that furnished by the few mission schools for girls. These schools have not been sufficiently equipped.

Polygamy is not practised, but there are a considerable number of secondary or common law marriages. Property rights are determined somewhat after the requirements of the Japanese law.

While in the tenth century the predominating religious faith was Buddhism, this cult now shares much of the field with Shamanism. Except for decline, no great change in the religious condition of the country has taken place in recent years. Communicants of Protestant churches in Korea now number 87,278. There is one ordained minister to 156,250 of the population.

Union and cooperative enterprises are only in their infancy in Korea. A union hospital and medical school, a union Christian college, a Bible women's institute, a Christian literature society and a school for foreign children are the leading union enterprises thus far developed.

There is no overlapping of the work of the missionary forces at present in Korea. There are no unoccupied areas. The six leading denominations have divided up the territory. Mission assets in Korea are: a mission force of 326, distributed in thirty-five stations (with two in Manchuria); 2,950 churches, of which 2,700 have buildings. There are 32,000 enrolled probationers. To serve this large and growing organization, there are 250 ordained Koreans, 1,000 salaried evangelists and 1,500 Christian teachers.

Twenty-three hospitals are at present treating one thousand patients a day; but the medical mission in Korea should be reinforced. Up to date seventy Christian physicians have been graduated from Severance Medical College, but the ratio in Korea still stands at one medical missionary to 345,000 Koreans.

It is proposed to increase these agencies. There should be 330 new missionaries, two hundred of them for direct evangelistic work. The native Korean staff calls for 1,130 Korean evangelists and 1,130 school teachers. Funds are required for higher education, medical training, social settlements, for the growing industrial problem and for Christian literature and propaganda.

Already Christian missionaries have won the confidence of the Koreans. It remains for the church to cooperate with the public spirited leaders of Japan who entertain a larger vision and a more humane policy for Korea. The problem is to show Korea that Christianity is as willing to promote evangelism as to protect democracy.

Japan governs Korea politically. But there is no rest in Korea. The cruelties and injustice perpetrated by the military government against the unarmed and helpless Koreans, and proven by many and wholly irrefragable testimonies, have turned the feelings of the best peoples of all lands against that government. It must be noted that every missionary in Japan, the entire Christian church of the land, Protestant and Catholic alike, the press of Japan and the better minds among the Japanese themselves, are, one and all, outspoken in their disapproval of these acts.

The Japanese Government, by removing its responsible agents in Korea and putting good men in charge of the country, men who promise adequate reforms, virtually admits its own responsibility and determination to make amends. On August 20, 1919, the Emperor of Japan issued a rescript in which he said:

"We issue this imperial command that reforms be at once put into operation. * * * We call

upon all public functionaries and others concerned to exercise their best endeavors in obedience to our wishes."

At the same time Prime Minister Hara issued a lengthy statement in which he said:

"Being determined to be perfectly just and fair in the conduct of affairs connected with the recent uprisings, the government will admit no excuse for any culprit, whether he be a government official or a private citizen. Take the Suigen occurrence, for instance. There the government has caused the responsible officers, who had already been subjected to administrative censure, to be brought for trial before a court martial."

We believe that the government is sincere in its promises to do right by Korea, and we await the result with confidence. The very struggle of the Koreans for liberty and fair dealing stands immensely to their credit; and a nation with the high sense of justice and fair dealing which Japan possesses must surely respond to the aspirations of seventeen and a half million Koreans.

Korea's chief hope lies in a democratic Japan. The "calmness" of the morning which has lain upon the land for so many centuries is about to give way to a noonday of new life, progress and productiveness. The door is open to living Christian forces.

For the Land of the Rising Sun

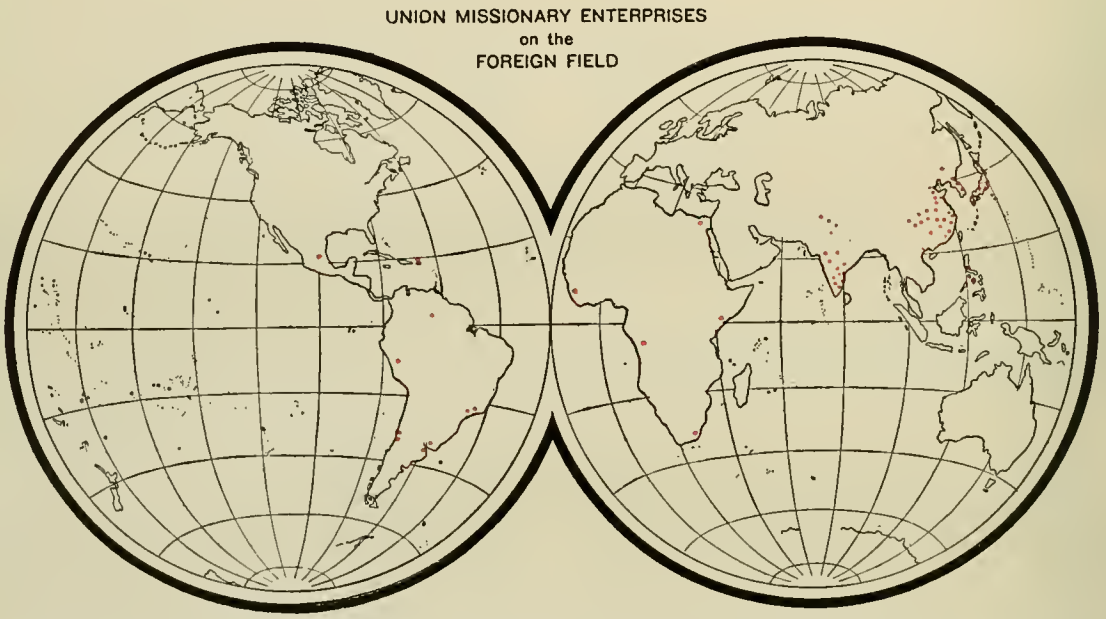
Two hundred and ninety-four new missionaries for Christian progress in progressive Japan.

Interchurch World Movement Estimates for American Foreign Missionary Societies in Japan

	Missionaries needed for 1920	Missionaries needed for 5-year period 1920-1925
Evangelistic	154	430
Educational	88	242
Medical	32	89
Literature	3	7
Others*	17	54
Total	294	822

*Business agents, industrial and institutional workers, etc.

COOPERATION FOR A COMMON CAUSE



IN MOST missionary fields denominational barriers, insofar as they interfere with the common cause, are being broken down. There is a growing movement toward union or cooperative enterprise among the Protestant missions. The world for Christ, not the world for a denomination, is the true missionary goal.

BUDGET TABLES

SERVICE FLAG OF FOREIGN FIELDS
IN THE WORLD WAR, COUNTING NATIVES ONLY

China	200,000
Africa	1,000,000
Philippines	10,000
Japan	300,000
India	350,000
Siam	25,000
Malaysia	1,400
Brazil	25,000

THEY have fought under the banner of the Allies, nearly two million strong, black, yellow and white. Those who have returned to their homes in Africa or Siam or China or India, or whatever remote land is theirs, have carried with them a new concept of Christian civilization, gained through association with the peoples of the West. Missionaries report that these returned soldiers offer a fertile field for evangelization. The problem is to reach them before the impression of Western civilization has faded.

Notes on the Budget Tables

THE following explanatory notes will make clear the general considerations upon the basis of which the Budget Tables on the succeeding pages were formulated and why some tables appear only in one volume while other tables appear in both the American and the Foreign volumes.

NOTE I: To set forth the Campaign Budget of the Interchurch World Movement, nine budget statements or tables are required. They are:

Table I.	Foreign Mission Work.
Table II.	Home Mission Work—By Denominations and Boards.
Table III.	Home Mission Work—By Types of Work.
Table IV.	Educational Work in the United States.
Table V.	Sunday School and Young People's Work.
Table VI.	American Hospitals and Homes.
Table VII.	Support of Retired Ministers.
Table VIII.	Special Items.
Table IX.	General Summary.

Of the foregoing, Table I, Foreign Mission Work, appears only in the Foreign Volume of the World Survey and Tables II, III, IV, V, VI and VII appear only in the American Volume. Tables VIII and IX are printed in both volumes.

NOTE II: The total number of denominations included in the budget statements is thirty.

NOTE III: The total number of boards and other agencies is 182.

NOTE IV: The budget also includes the state organizations of most of the denominations and in some cases the city organizations (several hundred in number).

NOTE V: In addition to the foregoing the following denominational *boards* have endorsed the Movement, but for various reasons do not this year participate in the *financial* campaign. The budgets of some of these are included in those of other organizations.

DISCIPLES:

Foreign Christian Missionary Society
Christian Women's Board of Missions
Association for the Promotion of Christian Unity

METHODIST:

Board of Missions, Methodist Episcopal Church, South

UNITED PRESBYTERIAN:

Freedman's Board

UNITED BRETHREN IN CHRIST:

Woman's Missionary Association

MORAVIAN:

Society of the United Brethren for Propagating the Gospel among the Heathen (Moravian Church)

NOTE VI: The following *general* denominational bodies have also endorsed the Movement:

American Christian Convention
Commission on Missions of the National Council of Congregationalists.
Convocation Committee of the United Presbyterian Church
Executive Committee of the Five-Year Meeting of the Friends in America
Executive Committee of the National Baptist Convention
General Assembly of the Presbyterian Church in the U. S. (South)
General Assembly of the Presbyterian Church in the U. S. A. (North)
General Board of Administration of the Church of the United Brethren in Christ
General Assembly of the United Presbyterian Church
General Synod of the Reformed Church in America
General Synod of the Reformed Church in the U. S.
Joint Centenary Commission of the Methodist Episcopal Church (North and South)
National Council of the Congregational Churches in the U. S.
New World Movement of the United Presbyterian Church
Northern Baptist Convention
Seventh Day Baptist General Convention
United Missionary and Stewardship Committee of the Reformed Church in the U. S.

NOTE VII: The foregoing lists and statistical summaries do not include interdenominational organizations, many of which have endorsed the Movement, since by the terms of the Cleveland action they do not participate in the campaign and budget.

Table I—FOREIGN SURVEY DEPARTMENT

General Budget Statement for

FOREIGN MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Fields

Denomination and Board	Total	Africa	China	India (1)	Japanese Empire (2)	South-eastern Asia (3)	Philippine Islands	Near East (4)	Latin America (5)	Europe (6)	Supplementary Field Items (7)	Home Base Items (8)	Unanalyzed
ADVENT	$	$	$	$	$	$	$	$	$	$	$	$	$
Advent Christian Church	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
BAPTIST													
Northern Baptist Convention													
American Baptist Foreign Mission Society (W)	*34,041,071	*775,490	*9,846,442	*7,361,285	*2,686,994	.....	*972,090	.....	.....	*600,000	*10,233,000	*1,565,770	.....
National Baptist Convention													
Foreign Mission Board	*2,200,000	*1,300,000	.....	.....	.....	.....	.....	.....	*700,000	.....	.....	*200,000	.....
General Baptist													
Foreign Missionary Society (W)	15,000	.....	.....	.....	.....	15,000	.....	.....	.....	.....	.....	.....	.....
BRETHREN													
Church of the Brethren													
General Mission Board	606,798	.....	70,000	145,000	.....	.....	.....	.....	.....	10,000	216,798	165,000	.....
Brethren Church													
Foreign Missionary Society (W)	45,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	45,000
CHRISTIAN													
Christian Church													
Foreign Mission Board (W)	99,725	.....	.....	.....	70,876	.....	.....	.....	.....	.....	28,849	.....	.....
CONGREGATIONAL													
Congregational Churches													
American Board (W)	6,553,470	.....	.....	.....	.....	.....	.....	.....	.....	.....	4,000,000	.....	2,553,470
DISCIPLES													
Disciples of Christ													
United Christian Miss. Society (W)	2,488,352	179,850	740,023	359,872	288,107	.....	176,500	.....	409,000	.....	.....	a335,000	.....
EVANGELICAL													
Evangelical Association													
Missionary Society (W)	108,000	.....	30,000	.....	46,000	.....	.....	.....	.....	32,000	.....	.....	.....
United Evangelical Church	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Evangelical Synod of N. A.													
Foreign Missions Board	276,021	.....	.....	172,360	.....	.....	.....	.....	1,600	.....	102,061	.....	.....
FRIENDS													
Society of Friends in America													
Board of Foreign Missions (W)	344,038	40,500	11,000	.....	.....	.....	.....	28,500	69,500	.....	177,538	17,000	.....
Society of Friends of California													
Board of Missions	40,000	.....	.....	.....	.....	.....	.....	.....	36,240	.....	.....	3,760	.....
HOLINESS													
Holiness Church	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
MENNONITE													
General Conference of Mennonites													
Board of Foreign Missions	82,000	.....	30,000	37,000	.....	.....	.....	.....	.....	.....	15,000	.....	.....
METHODIST													
Methodist Episcopal Church													
Board of Foreign Missions. $10,500,000 Woman's Foreign Miss. Soc. 6,000,000	16,500,000	539,110	3,506,595	3,637,858	1,722,007	428,959	334,185	c53,846	2,046,887	3,389,178	d315,757	525,618	.....
Methodist Protestant Church													
Board of Foreign Missions	396,035	.....	.....	.....	.....	.....	.....	.....	.....	.....	179,807	.....	216,228
Woman's Foreign Missionary Society	71,000	.....	.....	.....	.....	.....	.....	.....	.....	.....	31,368	.....	39,632
Free Methodist Church of N. A.													
General Missionary Board (W)	*2,141,230	*848,335	*170,340	*128,240	*563,208	.....	.....	.....	*80,550	.....	*350,557	.....	.....
African Methodist Episcopal Zion Church													
Foreign Mission Board (W)	52,000	32,000	.....	.....	.....	.....	.....	.....	6,000	.....	2,000	12,000	.....
Colored Methodist Episcopal Church	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Zion Union Apostolic Church	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
PRESBYTERIAN													
Presbyterian Church in the U. S. A.													
Board of Foreign Missions (W)	18,530,929	198,501	3,362,648	2,114,813	1,775,977	709,983	541,141	1,189,315	961,680	200,000	6,924,371	552,500	.....
Presbyterian Church in the U.S.(So.)													
Executive Committee of Foreign Missions (W)	2,928,754	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,596,754	.....	1,332,000
Associate Reformed Presbyterian Synod													
Board of Foreign Missions	††198,450	.....	.....	90,700	.....	.....	.....	.....	107,750	.....	.....	.....	.....
Reformed Presbyterian Church in N. A., Synod													
Board of Foreign Missions	175,000	.....	67,007	.....	.....	.....	.....	107,993	.....	.....	.....	.....	.....

Table I—FOREIGN SURVEY DEPARTMENT
(Continued)

General Budget Statement for

FOREIGN MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Fields

Denomination and Board	Total	Africa	China	India (1)	Japanese Empire (2)	South-eastern Asia (3)	Philippine Islands	Near East (4)	Latin America (5)	Europe (6)	Supplementary Field Items (7)	Home Base Items (8)	Unanalyzed
PRESBYTERIAN—*Continued*	$	$	$	$	$	$	$	$	$	$	$	$	$
United Presbyterian Church													
Board of Foreign Missions	*10,419,161	*7,465,028	.....	*2,954,133	.....	.....	.....	.....	.....	.....	.....	.....	.....
Women's General Missionary Society (Foreign Work)	*2,118,379	*1,372,756	.....	*745,623	.....	.....	.....	.....	.....	.....	.....	.....	.....
REFORMED													
Reformed Church in America													
Board of Foreign Missions (W)	800,000	.....	194,150	170,510	167,060	.....	.....	108,880	.....	.....	159,400	.....	.....
Reformed Church in the U. S.	*		*		*			*		*	*	*	
Board of Foreign Missions (W)	5,519,305	.....	833,750	.....	1,250,475	.....	.....	75,000	.....	70,000	3,005,080	b285,000	.....
UNITED BRETHREN													
Church of the United Brethren in Christ													
Foreign Missionary Society (W)	**911,770	134,558	213,786	.....	168,962	.....	106,018	.....	70,676	.....	159,876	57,894	.....
TOTAL	107,661,488	12,886,128	19,075,741	17,917,394	8,739,666	1,153,942	2,129,934	1,563,534	4,489,883	4,301,178	27,498,216	3,719,542	4,186,330

(W) Including women's work.
* Five-year budget to be subscribed in 1920.
** $694,000 of this amount a two-year budget, to be subscribed in 1920; $217,770, a one-year budget.
†† Budget not yet approved by national board.
a Including $135,000 for College of Missions.
b For deficits and undenominational organizations.
c Woman's Foreign Missionary Society only. The amount of the Board of Foreign Missions for this field is included in the item of that board for Europe.
d Woman's Foreign Missionary Society only.

(1) Including Ceylon and Afghanistan.
(2) Including Korea.
(3) Siam, French Indo-China, Malaysia and Oceania.
(4) Including Persia and the Balkans.
(5) Except the West Indies.
(6) Except the Balkans.
(7) Amounts for unoccupied areas, projected union work, European relief, etc.
(8) Administration and promotional expenses when not included in foregoing columns.

Table VIII.—SPECIAL ITEMS

General Budget Statement for

SPECIAL ITEMS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

Includes such items as Temperance, War Relief, etc., not classifiable in the six departmental tables and columns.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	.....	
BAPTIST		
Northern Baptist Convention	*$4,060,000	
Board of Promotion		*$4,000,000
Northern Baptist Convention		*60,000
National Baptist Convention	*565,000	
Women's Convention		*500,000
Administration and Contingent		*65,000
General Baptist	.....	
BRETHREN		
Church of the Brethren	.....	
Brethren Church	.....	
CHRISTIAN		
Christian Church	.....	
CONGREGATIONAL		
Congregational Churches	50,000	
Bible Society, etc		50,000
DISCIPLES		
Disciples of Christ	25,440	
Board of Temperance		25,440
EVANGELICAL		
Evangelical Association	.....	
United Evangelical Church	.....	
Evangelical Synod of N. A	.....	
FRIENDS		
Society of Friends in America	297,500	
War Relief		100,000
Underwriting		50,000
Undesignated		147,500
Society of Friends of California	.....	
HOLINESS		
Holiness Church	.....	
MENNONITE		
General Conference of Mennonites	.....	
METHODIST		
Methodist Episcopal Church	1,500,000	
Board of Temperance		1,500,000
Methodist Protestant Church	.....	
Free Methodist Church of N. A	.....	
African Methodist Episcopal Zion Church	10,000	
New Era Movement		10,000
Colored Methodist Episcopal Church	.....	
Reformed Zion Union Apostolic Church	.....	
PRESBYTERIAN		
Presbyterian Church in the U. S. A	2,022,987	
New Era Movement		1,833,542
Board of Temperance		189,445
Presbyterian Church in the U. S. (South)	.....	
Associate Reformed Presbyterian Synod	.....	
Reformed Presbyterian Church of N. A., Synod	.....	
United Presbyterian Church	.....	
REFORMED		
Reformed Church in America	.....	
Reformed Church in the U. S	.....	
UNITED BRETHREN		
Church of the United Brethren in Christ	***240,000	
Expenses of Enlistment Campaign		***165,000
Undesignated		***75,000
TOTAL	$8,770,927	$8,770,927

* Five-year budget to be subscribed in 1920. *** Two-year budget to be subscribed in 1920.

Table IX.—SUMMARY

General Summary of

ALL BUDGET STATEMENTS

of the Denominations and Boards Cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Departments

Denomination	TOTAL CAMPAIGN BUDGET 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes†††	American Ministerial Support and Relief	Special Items (Not classifiable in preceding columns, e. g. War, Relief, Temperance, etc.).	Portion of Campaign Budget to be Paid in 1920
	$	$	$	$	$	$	$	$	$
ADVENT									
Advent Christian Church	35,000	.....	35,000	.....	.....	.....	.....	.....	35,000
BAPTIST									
Northern Baptist Convention	*130,533,000	*34,041,071	*46,220,304	*33,940,000	*2,721,125	*1,000,000	*8,550,500	*4,060,000	26,106,600
National Baptist Convention	*10,250,000	*2,200,000	*3,850,000	*d2,600,000	*685,000	.....	*350,000	*565,000	2,050,900
General Baptist	272,500	15,000	57,500	170,000	10,000	.....	20,000	.....	272,500
BRETHREN									
Church of the Brethren	3,219,598	606,798	532,800	2,000,000	40,000	.....	40,000	.....	3,219,598
Brethren Church	200,000	45,000	45,000	75,000	20,000	15,000	.....	.....	200,000
CHRISTIAN									
Christian Church	727,693	99,725	211,468	406,500	10,000	.....	.....	.....	727,693
CONGREGATIONAL									
Congregational Churches	16,508,470	6,553,470	5,920,000	2,246,400	18,600	.....	1,720,000	50,000	16,508,470
DISCIPLES									
Disciples of Christ	12,501,138	2,488,352	2,064,965	6,000,000	197,331	1,499,050	226,000	25,440	12,501,138
EVANGELICAL									
Evangelical Association	1,394,260	108,000	432,760	.....	.....	538,500	315,000	.....	1,394,260
United Evangelical Church	305,983	.....	305,983	.....	.....	.....	.....	.....	305,983
Evangelical Synod of N. A	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000	.....	1,846,521
FRIENDS									
Society of Friends in America	4,532,081	344,038	588,043	*3,250,000	27,500	.....	25,000	297,500	1,932,081
Society of Friends of California	40,000	40,000	.....	.....	.....	.....	.....	.....	40,000
HOLINESS									
Holiness Church	50,000	.....	.....	.....	.....	50,000	.....	.....	50,000
MENNONITE									
General Conference of Mennonites	82,000	82,000	.....	.....	.....	.....	.....	.....	82,000
METHODIST									
Methodist Episcopal Church	c34,485,737	a16,500,000	b11,782,872	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000	.....	1,745,866
Free Methodist Church of N. A	*6,234,986	*2,141,230	*2,247,180	*1,406,250	*50,000	.....	*390,326	.....	1,246,997
African Methodist Episcopal Zion Church	212,000	52,000	50,000	†60,000	.....	.....	40,000	10,000	212,000
Colored Methodist Episcopal Church	250,000	.....	.....	250,000	.....	.....	.....	.....	250,000
Reformed Zion Union Apostolic Church	17,263	.....	17,263	.....	.....	.....	.....	.....	17,263
PRESBYTERIAN									
Presbyterian Church in the U. S. A	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569	.....	2,055,839	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)	7,865,445	2,928,754	2,730,091	1,606,600	100,000	.....	500,000	.....	7,865,445
Associate Reformed Presbyterian Synod	392,264	††198,450	43,814	150,000	.....	.....	.....	.....	392,264
Reformed Presbyterian Church of N. A., Synod	529,472	175,000	.....	354,472	.....	.....	.....	.....	529,472
United Presbyterian Church	*31,977,457	*12,537,540	*8,705,305	*8,264,960	*103,943	*1,013,075	*1,352,634	.....	6,395,491
REFORMED									
Reformed Church in America	2,136,091	800,000	1,101,441	†220,250	14,400	.....	.....	.....	2,136,091
Reformed Church in the U. S.	*16,916,085	*5,519,305	*5,796,780	*3,850,000	*550,000	.....	*1,200,000	.....	3,383,217
UNITED BRETHREN									
Church of the United Brethren in Christ	**6,546,662	**911,770	**1,999,917	**2,768,930	**126,045	100,000	***400,000	***240,000	4,546,662
TOTAL	336,777,572	107,661,488	109,949,037	78,837,431	5,931,925	†††5,116,465	20,510,299	8,770,927	175,446,349

*Five-year budget to be subscribed in 1920.
**Budget to be subscribed in 1920; part to be paid in 1920, part in two years.
***Two-year budget to be subscribed in 1920.
†One-fifth of five-year budget.
††Budget not yet approved by national board.
†††Budgets approved by national boards only are included in this column. For local or regional budgets see pages 260, 261.

a—The Methodist Episcopal Foreign Missions Budget is composed of:
1. $10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.
2. $6,000,000—the budget of the Woman's Foreign Missionary Society

b. The Methodist Episcopal Home Missions Budget is composed of:
1. $10,500,000—the Centenary amount of the Board of Home Missions and Church Extensions, which has already been subscribed.
2. $607,872—the budget of the Woman's Home Missionary Society.
3. $675,000—the budget of the Freedman's Aid Society.

c. This total includes $21,000,000 which was subscribed in the Centenary Campaign.

d. $500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

A STATISTICAL MIRROR

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A STATISTICAL MIRROR

THE purpose of this book is to set forth in graphic form a few general facts concerning the work of the church in its several branches. The charts presented were selected to set forth some varied conditions of church activities and are intended for study and careful analysis.

Experience has made clear that in dealing with statistical records in chart and graph form the lessons set forth are usually a revelation to the people who look for the first time into what may be termed a statistical mirror.

A diagnosis of conditions in the church before undertaking a great forward movement is as essential as the physician's diagnosis before administering his treatment. That the church has not measured up to its world responsibility needs no argument.

In dealing with actual conditions of church life and legislation affecting our benevolent and local interests the individual member must be kept definitely in mind.

The church membership does not seem to be aware of existing conditions.

Our hope lies in relating the entire membership to the central purpose of church organization. One of the most alarming indications is the increasing number of unrelated members, a certain sign of decreasing vitality.

The vitality of Christianity is diminished as its adherents fail to give of life, service and means. When the church fails in holding its own young people its decline is inevitable.

A church organization in a community center with a large percentage of its members inactive usually fails adequately to support its minister and seeks to excuse itself from missionary responsibility. If, as men prosper financially they decline spiritually, they are reversing the fundamental teachings of the word of God.

A careful study of the Scriptures will reveal that the highest service we can render is the giving of ourselves. As to offerings, if we give according to our ability the amount will usually exceed the tithe.

The greatest service the pastors of evangelical Christianity can render the Interchurch World Movement of North America and the kingdom of God is to put forth faithful and increasing efforts to secure the full cooperation of each registered member in a forward movement.

Church Membership in the United States for the Year 1918

THE chart on the opposite page was originally drawn to a scale of 1,000,000 members to the square inch. The 42,044,374 members are divided according to the size of the 201 bodies as reported by the government's Bureau of Religious Statistics.

The Roman Catholics are reported as a single body and 119 other churches are scaled according to their numerical strength, with 81 smaller bodies grouped in a single block which represents the relative size of their combined membership.

The methods of compiling religious statistics differ widely in the several religious bodies, especially when attempts are made to harmonize the records of Protestant and Roman Catholic. Care must be exercised that we do not over-estimate the strength of a religious body because of the number of its members.

By a more careful analysis it will be found that the development of some of the smaller bodies in local and benevolent church life will serve as an object lesson for many of the larger organizations.

One of the most vital subjects affecting church statistics is that of the children; some of the branches of the church counting them as members from infancy and others actually undertaking to conduct the work of the church without them. This is often the cause of conflicting statements as to the relation of church membership to population and nothing is more misleading than to state that the unsaved portion of a given population is the difference between the population itself and the number of people recorded as church members. It should be kept in mind that according to the last official census 26 per cent. of the entire population of the United States were children under eleven years of age.

"The Roman Catholic and Eastern churches, orthodox or independent, consider as members all persons, including infants, who have been baptized according to the rites of the church." The average age of confirmation in the Roman Catholic church was formerly nine years, but has been dropped to eight and sometimes seven.

Aside from the child life which certainly cannot be counted against us, there are literally millions of people in America who have belonged to Christian churches but who are not now recorded as actual communicants. Many of these are worshiping in churches in which they do not hold their membership. This is especially true in some western communities where by actual count it has been shown that the number of church members belonging elsewhere equals the number who belong locally.

Perhaps one of the first and most essential movements of the church should be in united efforts to gather in these people and to enlist their full cooperation in the work of the church. If the Interchurch World Movement of North America is to succeed with its world program we shall need to enlist the last man, woman and child of the entire Christian body.

In the compilation of religious statistics we find in some cases actual membership only is counted; while in others the figures are made to include the church constituency in its broadest sense. Thus we encounter almost unsurmountable difficulties in compiling uniform tables of church statistics.

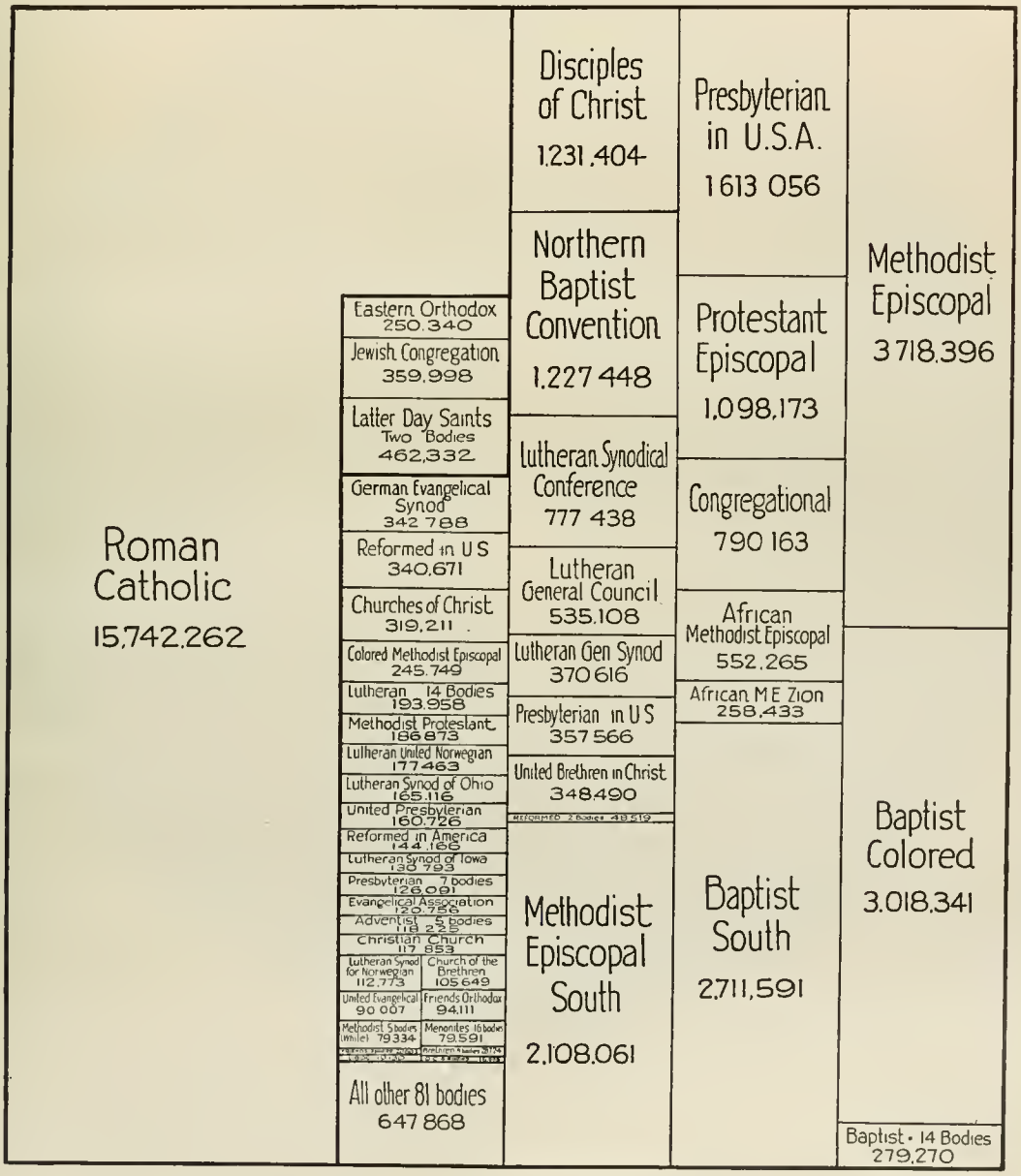
Concerted action should be taken by the religious communions of Protestantism looking to greater uniformity in respect to what constitutes church membership, what should be included in the reporting of church properties, ministerial support, and church benevolent offerings.

The official or legal names of religious bodies should be reported in making returns for all items of record or publication.

THE TWO HUNDRED ONE RELIGIOUS BODIES IN THE UNITED STATES

From the Government Bureau of Statistics

1918



= 250.000 Members

TOTAL MEMBERSHIP = 42.044.374

Taking the World

BY MATHEMATICS

IF THE world could be taken by mathematics, it would be perfectly easy. Any one can figure out with pencil and paper just how long it would take to reach the last man, woman and child in all the world.

If 171,650,000 Protestant Christians should each win one person each year, and likewise each new convert win one other each year, at the end of the—

First year there would be	.....	343,300,000
Second	"	"	.....	686,600,000
Third	"	"	1,373,200,000

and the non-Christian world would receive the open Bible and knowledge of Jesus Christ.

While the importance of a mathematical analysis should not be under-estimated in computing possibilities and in checking results, taking the world involves far more than mathematical calculations. To reach the whole world requires that the entire Christian force become active.

BY EDUCATION

INFORMATION has too frequently been given to the people unaccompanied by a working program, and organization has too often exhausted the time and strength of the body in working its own machinery.

It is little less than a tragedy that nearly two thousand years have passed and the actual religious conditions of the world have never been thoroughly and scientifically surveyed. The survey now in process of completion will result in setting before the minds of the Christian church world conditions and needs which will be staggering. But this of itself will not evangelize the world.

WITH MONEY

IF THE Christian church were actually giving in proportion to the temporal prosperity of its individual members, a program of world evangelism could be financed within this generation. Money we must have and there should be no apology for the collection.

It costs money to send missionaries around the globe. It costs money to erect schools and churches, but there is no investment which brings so large a return in time and eternity as that which is invested in the up-building of the kingdom of God upon this earth.

In the giving of money a double purpose should be served. It should not only aid in the work for which it is given, but should react upon the spiritual life of the giver.

BY PRAYER

THE world cannot be taken without prayer. Prayer is power, a power which manifests itself when the current between God and man is completed. Prayer reveals the true program of life. It opens the door of missionary opportunity, but spiritual resources must be vitally connected with human energies.

BY LIFE SERVICE

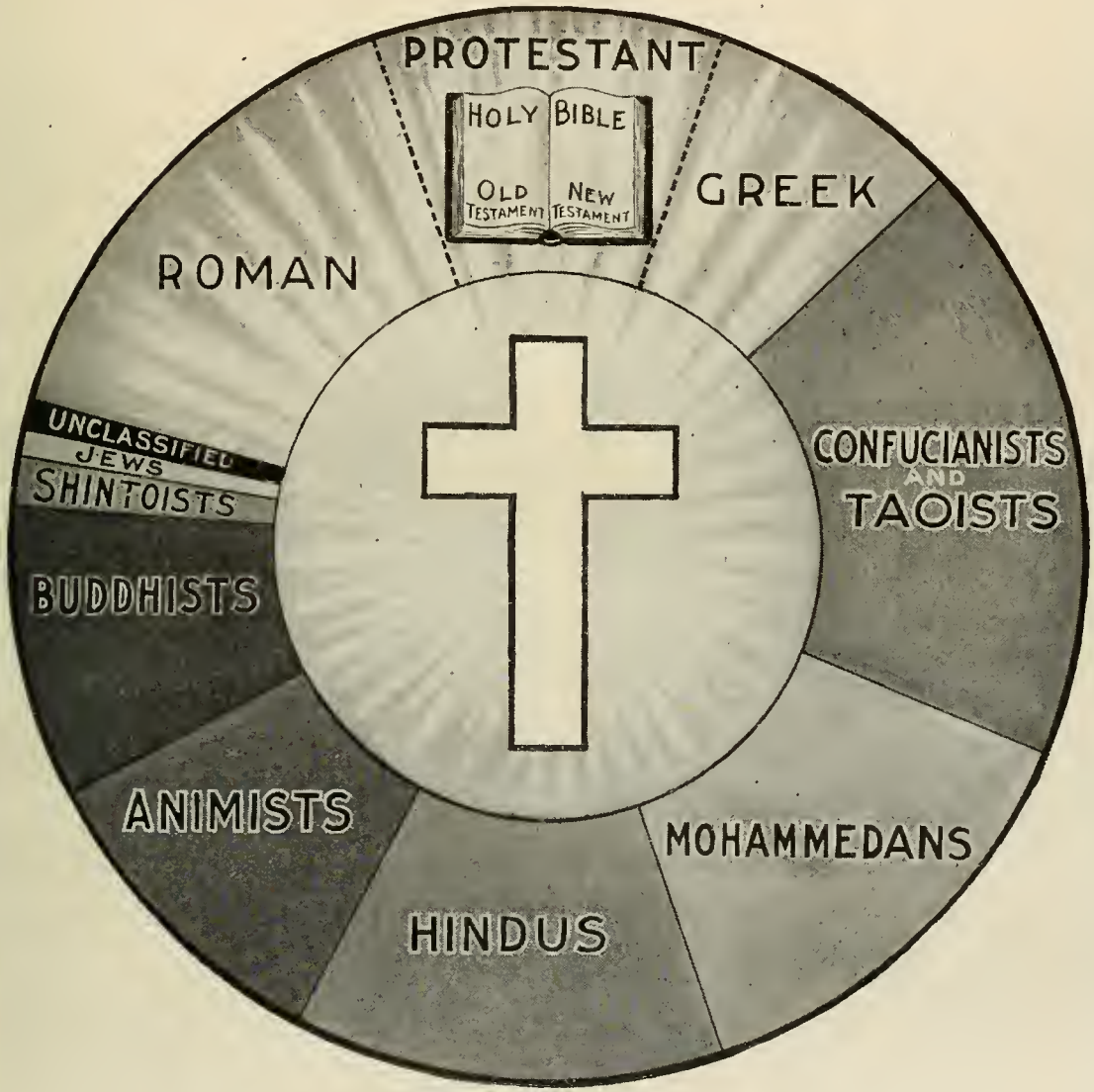
WORLD evangelization has its final solution in the life and sacrifice of our Lord and Master.

A calculation as to the number of people required to evangelize the world will be helpful; the needs of the world will become a challenge to those whom God calls to his service; greater emphasis must be placed upon the spiritual results of making financial sacrifices for the advancement of God's kingdom in all the world, and at this point the subject of prayer will become tremendously real.

The religions of the world as set forth in the circle on the opposite page are grouped according to their relative numerical strength, constituency or following rather than actual membership being the basis of the divisions. The chart sets before the reader the entire world task.

The world's hope is in the open Bible and in the cross of Jesus Christ.

RELIGIONS OF THE WORLD



Membership Feeders

THE church has been receiving a large percentage of its membership from the Sunday schools and young people's societies and we have accustomed ourselves to look upon these organizations as the reservoirs from which the church receives the major part of its membership.

The record of the Methodist Episcopal Church will serve as an illustration. This denomination has not reported a loss in membership in its total figures for the past 37 years. During the last 10 years it reported gains of from 50 to 130 thousand per year, but in the year 1918, the increase was only 5226, while last year, 1919, the spring conferences reported an actual loss of 10,656. The unchecked reports of the fall conferences indicate that the denomination as a whole will report an actual loss in membership for the last year. This calls for more than passing consideration. If it be true in the several bodies of Protestant Christianity, sooner or later it cannot help but diminish the missionary activities of the church. If the stream flows with less volume there is real concern lest its sources of supply be drying up.

Is it not a fair question to inquire the causes for the decline of membership?

On the opposite page the per cent. chart shows that the spring conferences of the Methodist Episcopal Church reported a gain in membership each year from 1915 to 1918, as is indicated by the solid line beginning at the zero (0) mark and moving upward for three years. The per cent. of gain or loss in each case is computed upon the figures of 1915.

In 1915 there were 1,485,353 members
In 1916 there was an increase of 46,874 members
In 1917 " " " " " 29,770 "
In 1918 " " " " " 6,514 "
In 1919 " "a decrease of 10,656 "

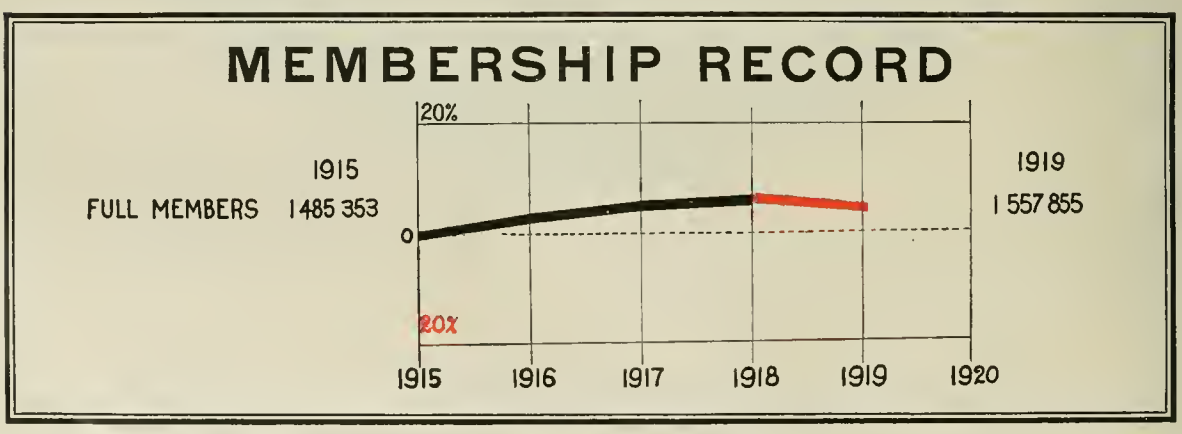
Thus this diminishing increase at last resulted in an actual loss; and why? First, the Sunday school, the main feeder or source of supply, reported as follows:

In 1916 a membership increase of 18,361
In 1917 " " decrease of 29,136
In 1918 " " " " 44,968
In 1919 " " " " 37,250

or a net loss for the four years of 92,993 members. During the same period the Epworth League reported a net loss of 35,445, and the Junior League, 14,293.

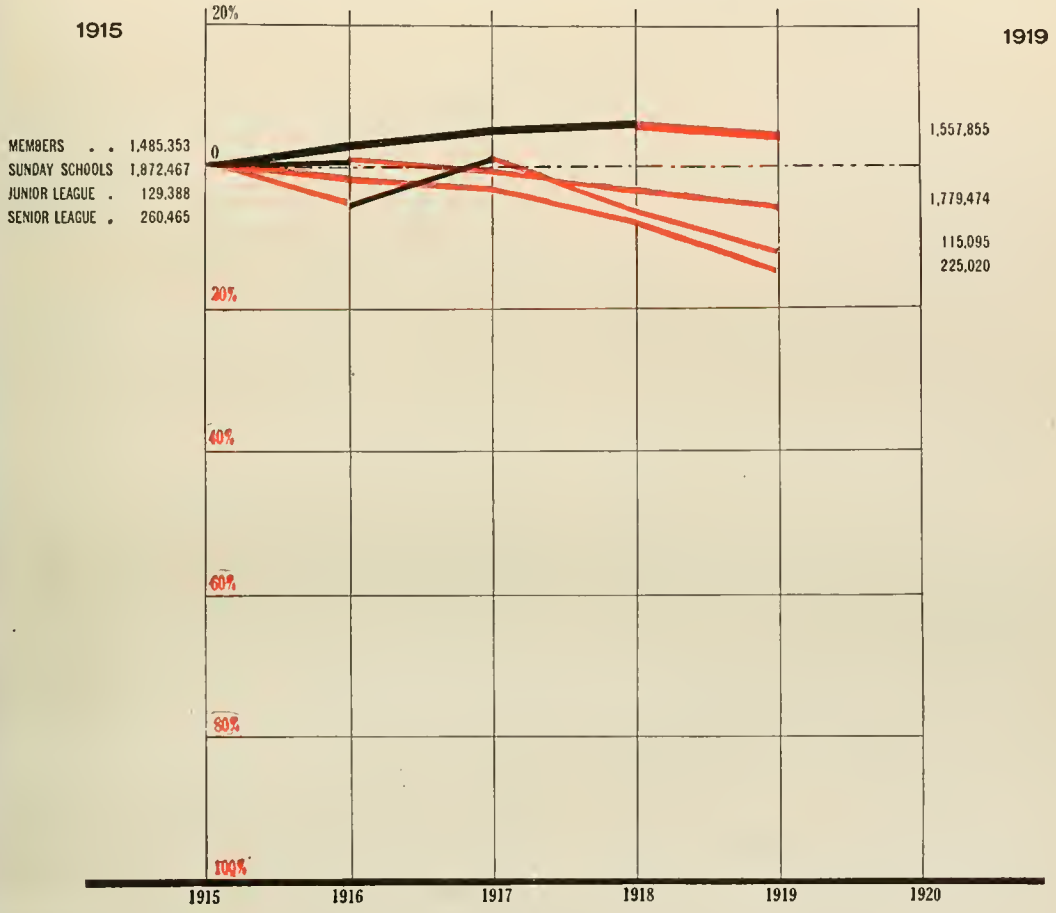
Whatever may be the record as to the number of conversions in the Sunday schools and young people's societies during the past few years, the fact is that in many church services the absence of young people is most noticeable.

There are other feeders which supply the church with its membership. In the Methodist Episcopal Church ten membership feeders are reported, and the Presbyterian Church reports five, as will be noted on the charts which follow.



MEMBERSHIP RECORD

CHURCHES, SUNDAY SCHOOLS AND YOUNG PEOPLE'S SOCIETIES
METHODIST EPISCOPAL CHURCH
SPRING CONFERENCES - INCLUDING FOREIGN



The Church of the Future

IF THE church is to succeed in a great and permanent forward movement, church leaders, pastors, teachers and parents must guard against the danger of separating the young life from a vital relationship to the organization and work of the church itself, for it must be kept in mind that the church draws the major part of its membership from the Christian home and from the Sunday school and young people's organizations.

We are dependent upon the young manhood and womanhood of the church to supply our pulpits, and for missionary service at home and abroad. The call for Christian leaders in all departments of church activity—educational, medical, social—was never greater.

The work of life service will ultimately break down unless the trend of the church, as shown by the lines of the chart above, is changed.

Other Membership Feeders

THERE is no hope of a permanent increase in the membership of the church until such time as the items which build into the membership are strengthened.

The chief factor in the building of church membership is in the religious home life, but as there are no records from which we can draw to illustrate this, we have selected the Sunday school and young people's societies which are recognized as the chief sources of supply for church membership.

It is cause for serious thought when in a great religious body, each of the items for which our membership is drawn shows a decrease.

In the consideration of church life attention is called not only to full membership but also to the items of preparatory and non-resident members, deaths, baptisms, Sunday schools, young people's societies and the number under religious instruction.

The membership graph of the spring conferences of the Methodist Episcopal Church was prepared for the purpose of presenting to the eye by lines the percentage of increase or decrease from year to year of the above "feeders" of church membership.

In the left hand column are the items considered and the figures as reported in 1915. These serve as the basis of calculating the percentage of increase and decrease for each year.

Figures for the year 1919 are placed in the right hand column opposite the respective items for 1915. The actual increase or decrease may be found by subtraction.

Each division of the vertical lines represents 20 per cent. and the horizontal divisions cover a year of time. The dotted line is the base of calculation as it represents the record of 1915 for each item.

As a practical interpretation of the chart the first item on the left is "deaths." In the year 1915 there were 19,588 reported. Reading directly across to 1919 the number of deaths reported is 25,900, or an increase of 32.2 per cent.

The second item is that of membership. The line is heavier as the chart is a membership record.

At the end of the first year, 1916, five of the items show losses; there were eight down pulls in 1918; and nine for the last year, pulling the membership itself into the loss with only the death record showing an increase.

While the membership curve is affected by the elements which feed into membership it is evident, as indicated by the record of 1919 that the membership itself cannot be sustained if unsupported by the items which build it up.

No item has moved continuously upward each year but three have declined each year, namely: the number of adults baptized; the number of children baptized; and the number received into preparatory membership.

If a straight line be drawn from zero passing through the point representing the adults baptized in 1919 it will be observed that in three years from now the baptism of adults in the spring conferences of the Methodist Episcopal Church, home group, will cease if the present rate of decrease continues.

The challenge of the Centenary call was sent down to the Methodist Episcopal Church at a time when every tributary of its membership was diminishing; and while the record of 1919 will show a loss in membership, the first in 38 years, the direct result of the increased interest in world evangelism shows that new life has already entered the church.

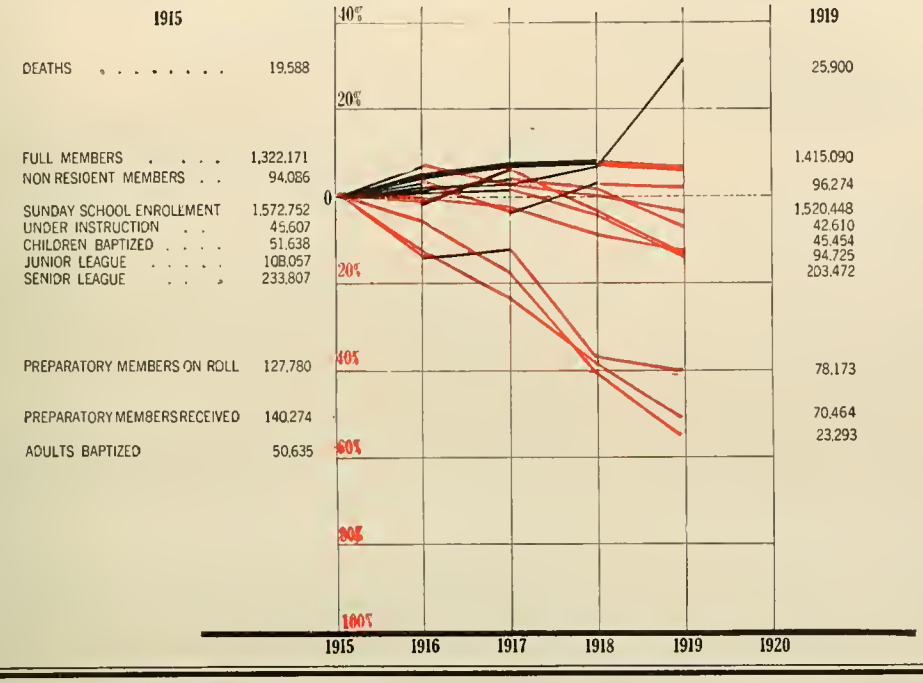
When the springs begin to dry the flow of the stream is lessened; or when the branches of the vine wither, the life of the vine itself is imperilled.

The outstanding feature of this chart is a marked decline in the items or tributaries which build into the membership of the church.

The lower chart on the opposite page shows a like condition in another communion.

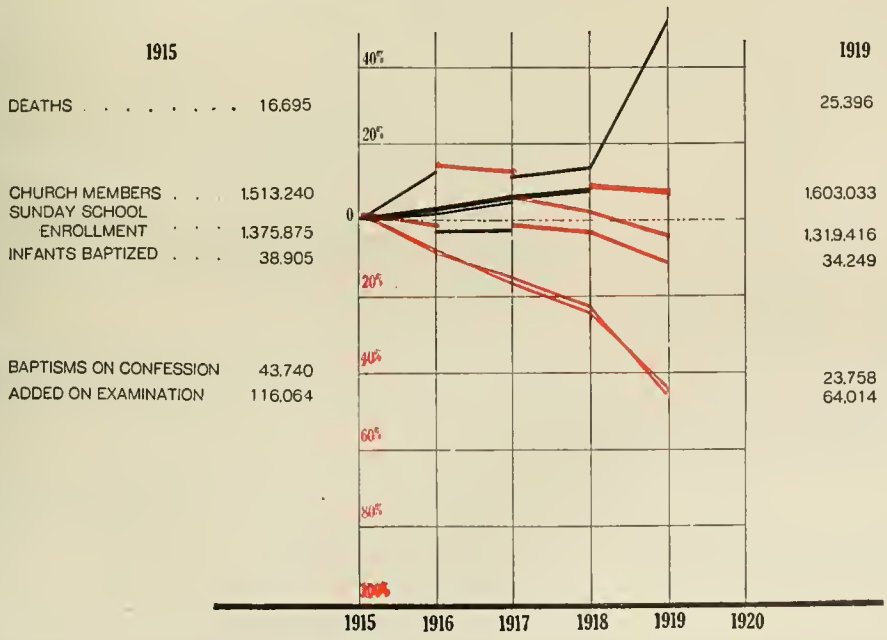
MEMBERSHIP RECORD

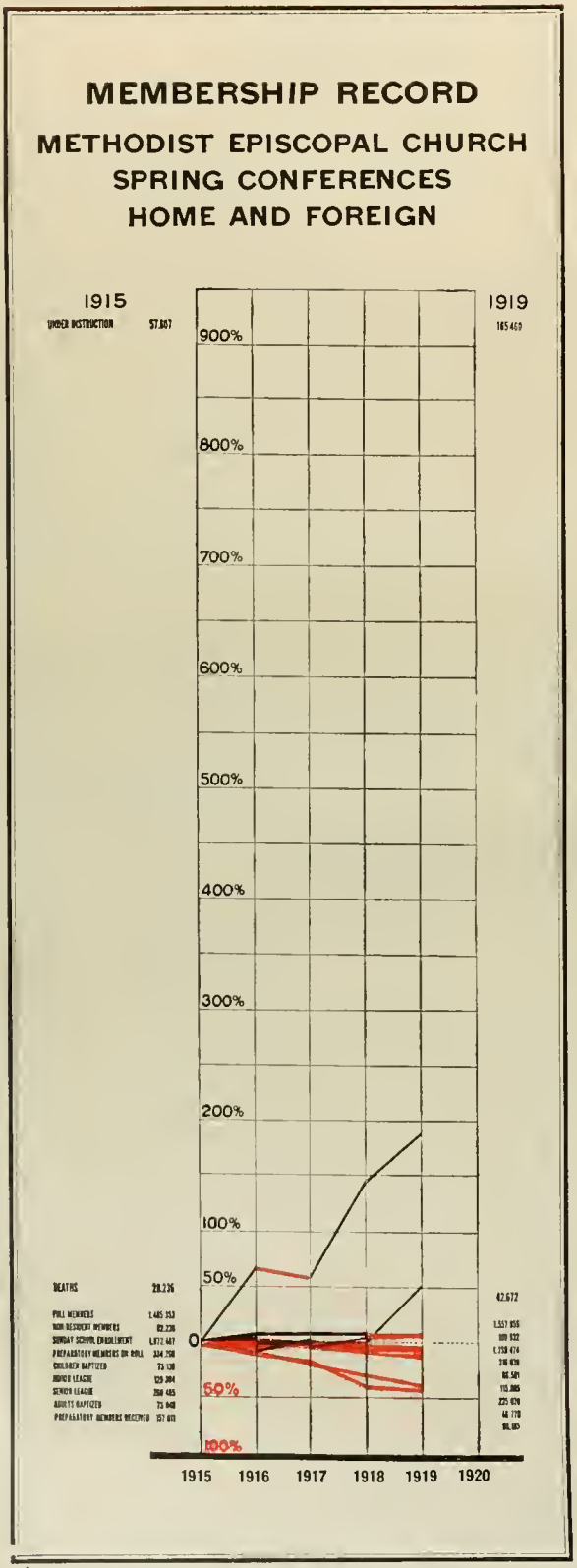
METHODIST EPISCOPAL CHURCH SPRING CONFERENCES - HOME GROUP



MEMBERSHIP RECORD

PRESBYTERIAN CHURCH IN U. S. A.





When the Record is Set Forth in Total Figures

IN THIS chart the foreign group of conferences has been included and the scale of the chart of necessity changed in order to conform to the chart on the opposite page.

The first item is that of those "under instruction" which shows an increase of 187.2 per cent. while the same item for the home group reported an actual decrease of 7 per cent. as is shown on the preceding page.

The term "under instruction" refers to persons who are in classes in training for membership.

The second item is that of the number of deaths reported, an item which was practically stationary until 1919 which shows an actual increase of 14,228 in the number of deaths, or 50 per cent. in one year.

This is even more pronounced in the record of the foreign conferences as is shown on the opposite page.

In the study of records total figures do not always show the real condition of the body. When total figures are carried from year to year, the general drift of the organization is indicated, but to ascertain actual conditions it is necessary that the total record be divided into parts and these parts subdivided. In fact, the available record of the greatest value is the record of the individual pastoral charge. In the study of these records we find the up and down pull everywhere evident.

Under the caption "Clearing Up the Record" and local individual charge records illustrating the same, emphasis is placed upon the item we are endeavoring to set forth.

The chart of most value to a local church is that setting forth its own record, and when intelligently used, the members never fail to advance their standards.

High standards of giving as reported in total figures are found in comparatively few churches.

Where the Growth of the Church Takes Place

THIS chart shows the per cent. movements of membership and its feeders for the foreign group of the spring conferences.

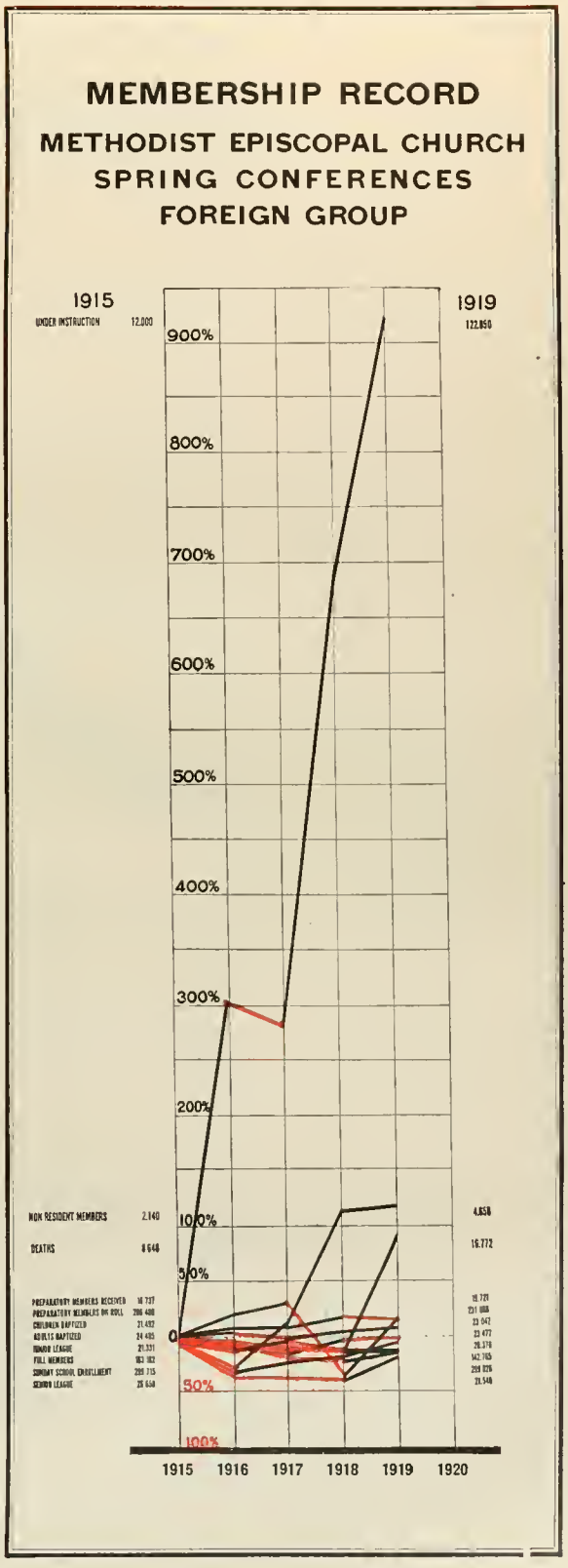
It will be found that the record of those "under instruction" in the foreign field has increased 923.7 per cent. in a period of four years. It was this increase which lifted the total on the opposite page to 187 per cent. increase, and, as may be observed from the chart of the home group of the spring conferences on a preceding page, the record of those "under instruction" shows an actual loss of 7 per cent. in the home field.

The death record of the foreign group remained practically unchanged until 1919 when there was an actual increase of 9,247 or 122.8 per cent. over the number reported in 1918. The effects of the influenza were far more serious in the foreign field than in the United States.

The 1919 spring down pulls of the entire group, as indicated by the red lines on the opposite page, should be studied with special care, in reference to the 1919 up pulls of the foreign group.

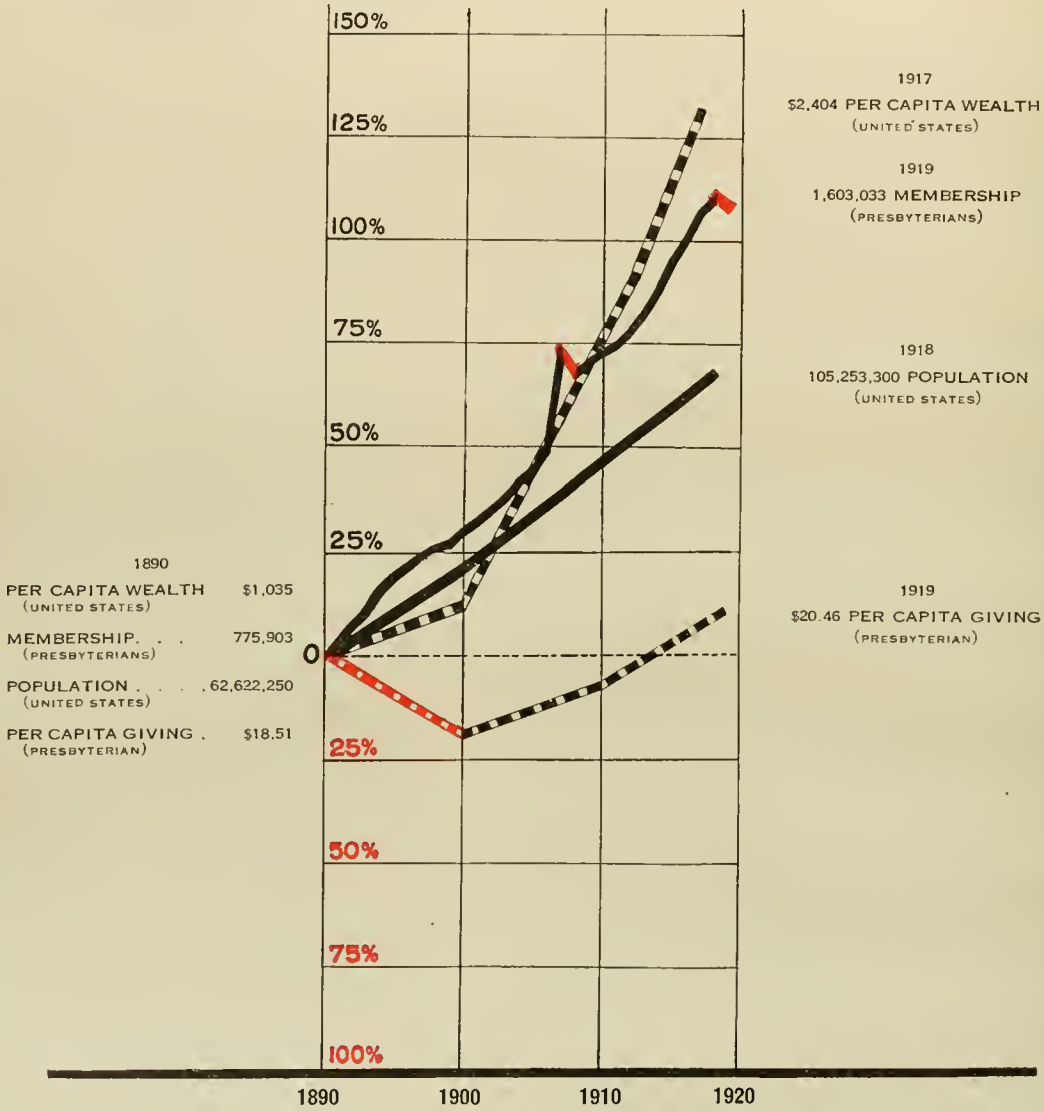
The fact that in the foreign group the two down pulls for 1919 were in the number of adults baptized and the number of preparatory members, serves as an illustration of the care which is exercised by leaders in the foreign conferences in not undertaking to do more work than the church at home is willing to support.

Were the same rate of increase of those "under instruction" to be made by the entire Protestant body, it would require less than five years to reach the last man, woman and child on the face of the globe. The tragedy of this lies in the fact that these people on the waiting list are not members. They are waiting at the door, asking for teachers and schools, for preachers and houses of worship; and for lack of these they were neither baptized nor received into membership.



PER CENT. RECORD

POPULATION - CHURCH MEMBERSHIP
PER CAPITA WEALTH - CHURCH OFFERINGS
PRESBYTERIAN CHURCH IN U. S. A.

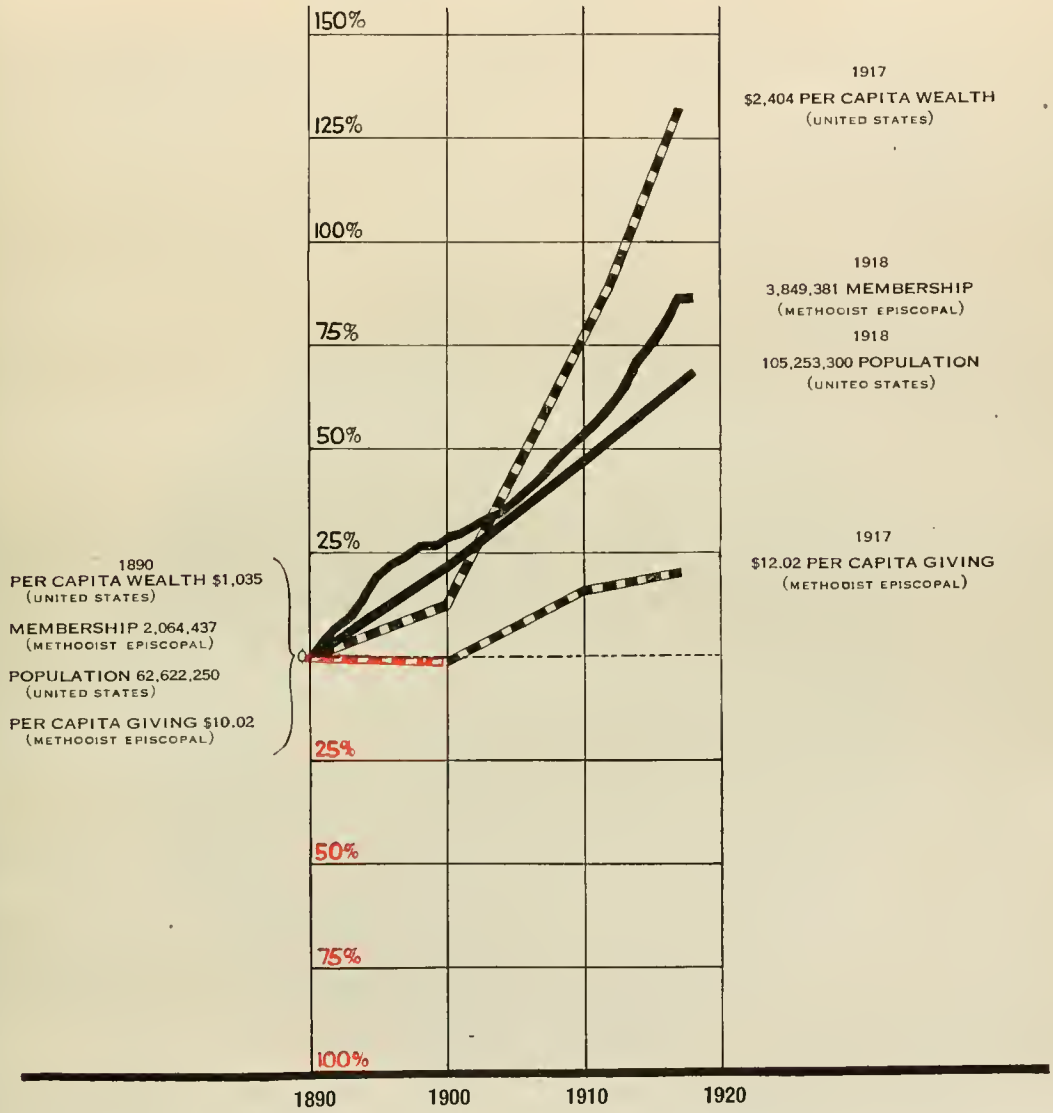


IN A study of the relations between church membership and population of the United States and between per capita giving and per capita wealth it will be noted that while the rate of membership increase outreaches the growth in population, the rate of giving falls far short of keeping pace with the increase in per capita wealth.

The latest estimates as to the per capita wealth greatly exceed the per capita for 1917 as stated on this chart.

PER CENT. RECORD

POPULATION - CHURCH MEMBERSHIP
PER CAPITA WEALTH - CHURCH GIVING
METHODIST EPISCOPAL CHURCH



THE chart for Methodism teaches the same lesson as that on the opposite page. It must be kept in mind that in this form of per cent. chart, each item involved has a common starting point and the per cent. advance or decline is calculated from the original base. The rate of giving should more than keep pace with the increase in per capita wealth.

The 1918 membership is almost stationary, while 1919 will show an actual loss. It is not, however, recorded on this chart.

Ministerial Support

THERE are few subjects which relate more closely to the success of the church than that of ministerial support. The fact that the church has moved forward and that our educational system has advanced with underpaid leaders is no argument that this condition should be continued. A congregation which promises its minister a certain salary and fails to pay it, not only robs its leader but places itself in the class of those who do not pay their bills.

The people are demanding ministers who are men of high spiritual attainment; resourceful and tactful; men who know how to conduct themselves socially; men who are not only able to preach but who can serve in any capacity of public life. Of course the preacher does not preach for money but he must have money to live. The lawyer, doctor and merchant collect their own accounts but upon this subject the minister must be silent. His salary is fixed and collected by others.

On the opposite page is a chart setting forth a few general facts concerning ministerial non-support. These figures from the Methodist Episcopal Church for the year 1918 were used because the records of other denominations were not available.

Group number 5 on the chart shows that of 49 per cent. of the pastorates in the United States, not one paid as much as $1,000 per year including house rent. That is, 8,285 churches paid less than $1,000; or, considered together, they gave toward pastoral support an average of only $543. "How do these men live?" This is a fair question. Congregations sometimes give donation parties for their pastors. They provide potatoes and apples and help clothe the children, and thus ministers are looked upon as objects of charity in their fields of labor.

Church leaders who object to these statements must face the fact that 26 per cent. of the churches of this one denomination are served by supply preachers: that is, pastors who are not regularly appointed, local preachers, superannuated or supernumerary preachers, some of whom devote but part of their time to work of the ministry.

Group number 4 shows that 43 per cent. or 6,986 churches, pay annual salaries ranging from $1,000 to $1,999 including house rent, or an average of $1,338. The total average for groups numbers 4 and 5 is $907. This accounts for 91 per cent. of the pastorates of Methodism.

Group number 3, representing 7 per cent. of the total, pays from $2,000 to $2,999.

Group number 2, representing a little more than 1 per cent. of the total, pays from $3,000 to $3,999.

Less than 1 per cent. of the total, or 108 churches, pay a salary of $4,000 or more.

The tragedy of this lies in the fact that while the member has been enjoying unparalleled financial prosperity, his average offering for the support of the ministry is but one cent per week more than it was a third of a century ago, and the minister is receiving but little more in actual salary. That is, in 1884 the per capita was $4.78; in 1918 it was $5.30. This item is illustrated in the chart under the caption, "Prosperity's Recognition" on page 24.

That the work of the church may accomplish its highest mission in world redemption, the churches of America are now engaged in a great advance movement. The success of this work will rest very largely upon the leadership of the ministry, the men upon whom we must depend for the permanency of the campaign.

The church is dependent upon the sympathetic cooperation of its leaders. Without their aid there is little hope of developing our membership to higher standards of Christian activity.

Fortunate is the pastor who is associated with a body of spiritually minded benevolent members; with laymen who believe the world is to be saved and who are ever ready to do their full part, even though it may require a great deal of personal sacrifice.

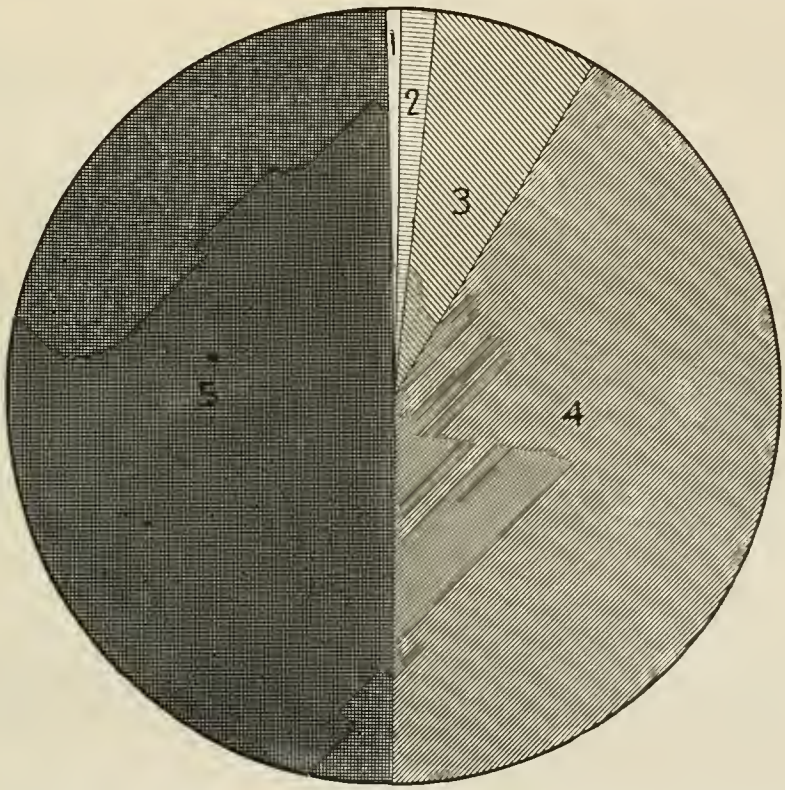
ARE PREACHERS OVERPAID?

METHODIST EPISCOPAL CHURCH

MINISTERIAL SUPPORT

U. S. ONLY

FIFTH CLASS -	5	= LESS THAN $1000-	AVERAGE	$543
FOURTH " -	4	= $1000 TO 1999-	"	1338
THIRD " -	3	= 2000 " 2999-	"	2325
SECOND " -	2	= 3000 " 3999-	"	3278
FIRST " -	1	= 4000 OR ABOVE-	"	5055
AVERAGE OF CLASSES 5 & 4		-UNDER $2000-	IS	907
" " "		5, 4 & 3 - " 3000-	"	1006



49%+,	8285	CHARGES ARE IN CLASS 5-NON-SUPPORT
42%−,	6986	" " " " 4-WAGES
7%−,	1142	" " " " 3-MODERATE
1%+,	253	" " " " 2-SUPPORT
1%−,	108	" " " " 1-SALARY

MINISTERIAL SUPPORT ON THIS CHART IS THE CASH PAID TO PASTORS, INCLUDING RENTAL VALUE OF PARSONAGES, COMPILED FROM THE STATISTICAL TABLES OF 1918.

PER CAPITA WEALTH

WE HAVE followed the government reports for the years 1880 to 1917, on the graph here presented. The latest return is a pre-war figure based upon an official estimate. If brought up to date this figure would no doubt be very much larger.

The upper line represents the increase in per capita wealth as set forth in government statistics covering a period of 38 years. The per capita includes men, women and children.

The last word upon the subject of income, wealth and responsibility is an individual matter.

The man who has prospered financially; who has increased in houses and lands; in stocks and possessions must give account not only to God, but to his fellow man in the discharge of his full obligation.

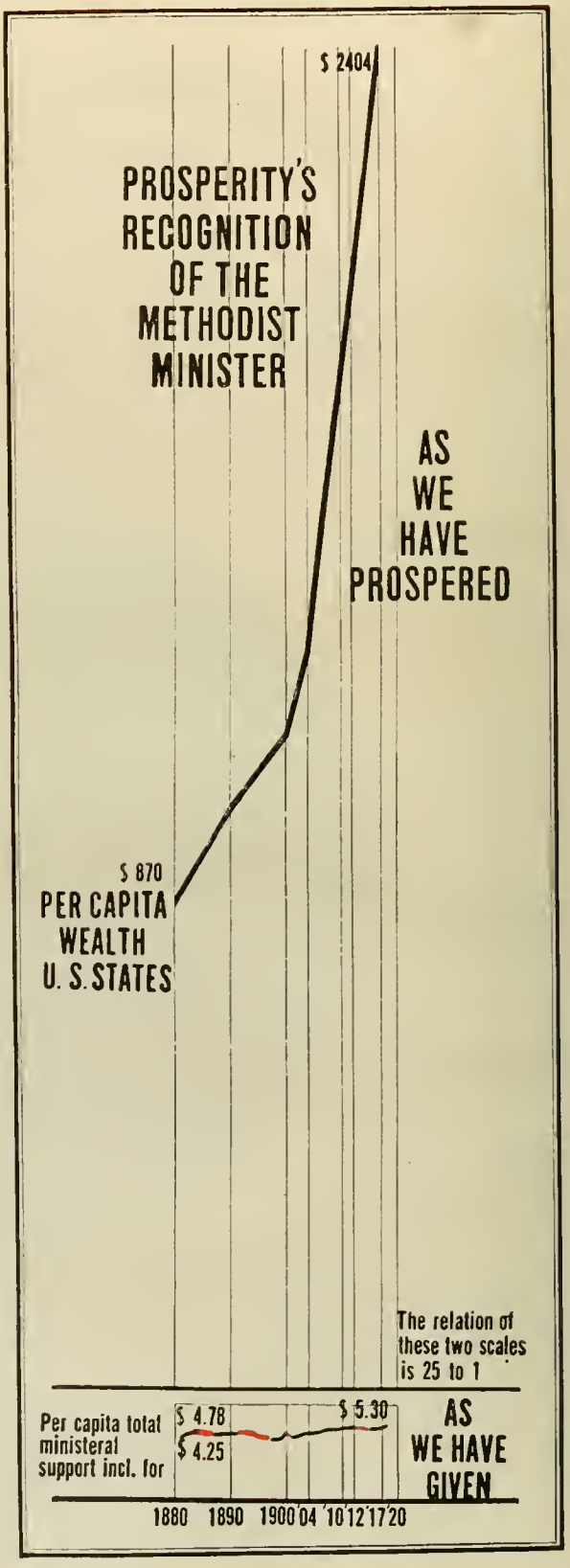
MINISTERIAL SUPPORT PER CAPITA

THE lower section of the chart representing the per capita offerings for ministerial support, is drawn to a scale twenty-five times that of the upper section. Otherwise the ministerial support per capita line could scarcely be distinguished from the base line of the chart.

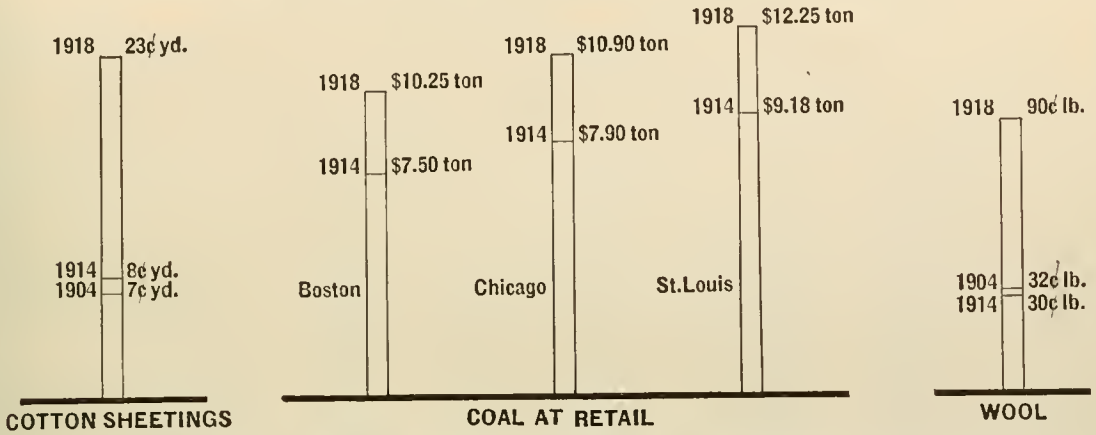
When an increased total offering is the direct result of an increase in the number of contributors, it does not show increased benevolent life.

If the preacher, who is the recognized leader of the church, is not to share in the financial prosperity which his people enjoy, the membership must not question if there be an increasing difficulty in securing the type of leadership called for in this time of the world's greatest need of the church.

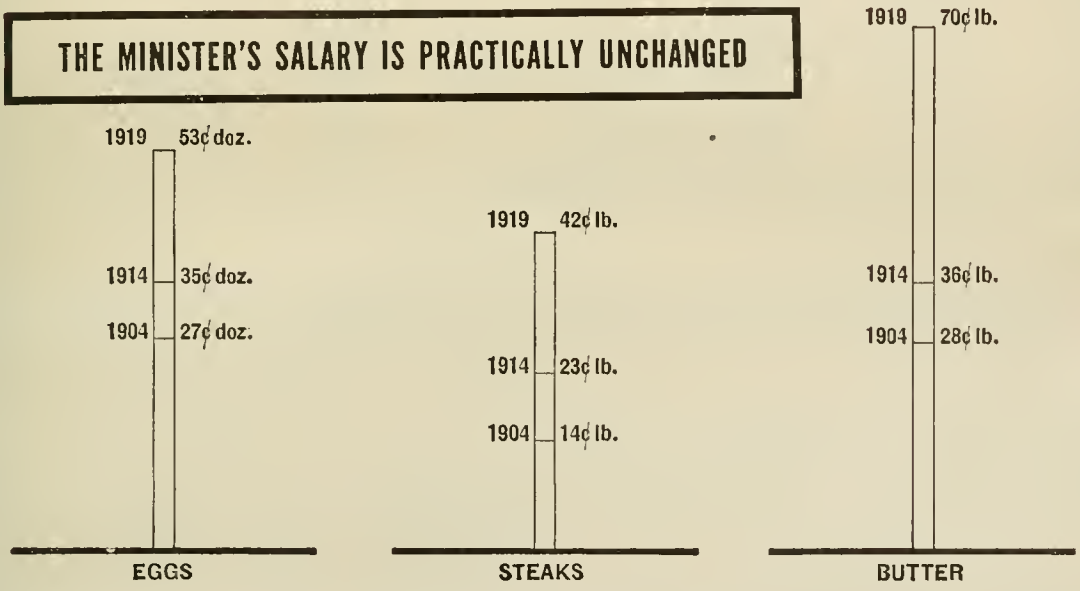
This represents a condition which cannot continue. It threatens the very life of the church. It is as true today as in New Testament times that "the laborer is worthy of his hire." We cannot even hope for the permanent success of the church until its leadership is heartened, and until the members of the church freely give of their prosperity toward the support of the kingdom.



PRESENT PASTORAL SUPPORT IN RELATION TO INCREASED COST OF LIVING



THE MINISTER'S SALARY IS PRACTICALLY UNCHANGED



THE United States Department of Labor has recently completed a study of the cost of living in all sections of the country.

Retail prices of twenty-two food articles in thirty-nine different cities show an average increase in June 1919 of 85 per cent. over prices in 1913. The same and greater increase in cost may be traced in other commodities.

Surrounded by greatly increased cost of living, how is the minister to feed and clothe his family, to say nothing of purchasing material wherewith to feed his mind?

Membership and Total Church Expenses

Record for Fifteen Years

Seventh Day Adventist Church				Methodist Episcopal Church			
Year	*Membership Inc. Foreign*	*Total Giving*	*Per Capita Giving*	*Year*	*Membership Inc. Foreign*	*Total Giving*	*Per Capita Giving*
1904	81,721	856,714	10.48	1904	2,781,589	30,050,683	10.80
1905	87,311	1,180,918	13.52	1905	2,832,899	31,141,702	10.99
1906	91,531	1,394,362	15.23	1906	2,903,163	32,790,503	11.29
1907	94,048	1,704,718	18.13	1907	2,960,474	34,992,318	11.82
1908	97,579	1,770,649	18.14	1908	3,034,168	35,010,113	11.54
1909	100,931	1,984,557	19.66	1909	3,116,785	35,164,588	11.28
1910	104,526	2,223,768	21.27	1910	3,171,454	36,902,121	11.64
1911	108,975	2,363,088	21.68	1911	3,222,160	38,924,541	12.08
1912	114,206	2,702,199	23.66	1912	3,304,651	38,788,748	11.74
1913	122,386	2,866,727	23.42	1913	3,406,470	39,035,429	11.46
1914	125,844	3,090,485	24.56	1914	3,536,123	39,813,038	11.26
1915	136,879	3,407,298	24.89	1915	3,620,470	39,965,331	11.04
1916	141,488	3,950,492	27.92	1916	3,724,188	41,416,760	11.12
1917	153,857	5,119,683	33.28	1917	3,844,155	46,205,726	12.02
1918	162,667	6,895,720	42.39	1918	3,849,381	47,074,301	12.23

THE above statistical items are better understood when studied from a graph. The red figures indicate a loss over the record of the previous year.

The 1913 per capita loss in the record of the Adventists was recovered the next year, while it required three years for Methodism to recover the 1908 per capita loss and the per capita of 1911 was not regained until 1918.

It will be observed that the per capita giving of the Methodist Episcopal Church during the past fifteen years has remained practically constant, the per capita for 1918 being only slightly in advance of that of 1904.

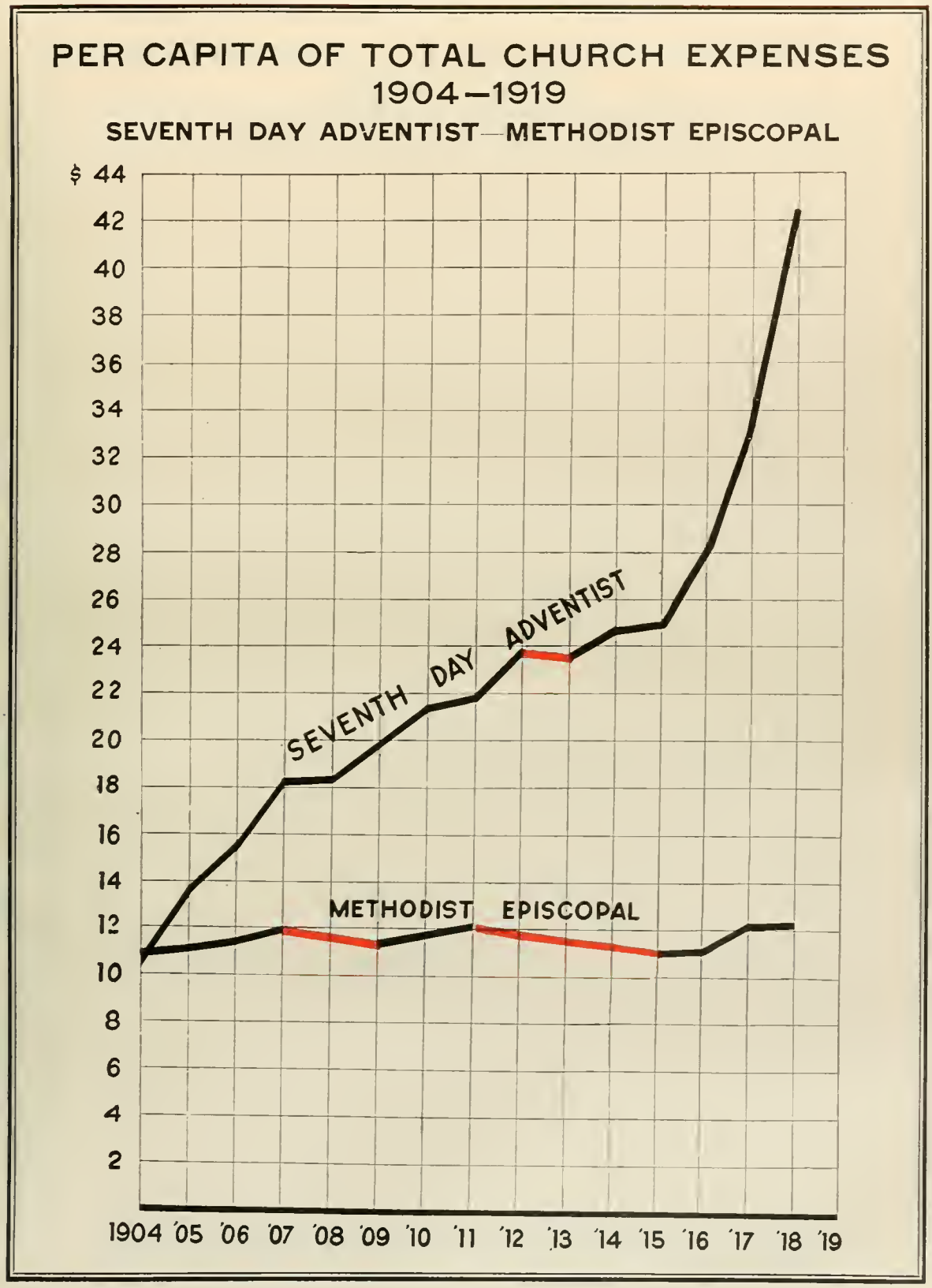
The record of the Adventists, slightly below that of the Methodists in 1904, shows an increase each year except in 1913, and in 1918 the per capita giving is more than four times their average of fifteen years ago.

The Adventist record grows out of the tithe as a regular part of church worship.

A similar statistical record, when made into a graph, can be used in a very practical manner for local churches or for other denominations. Page 186 provides a suitable blank for this purpose.

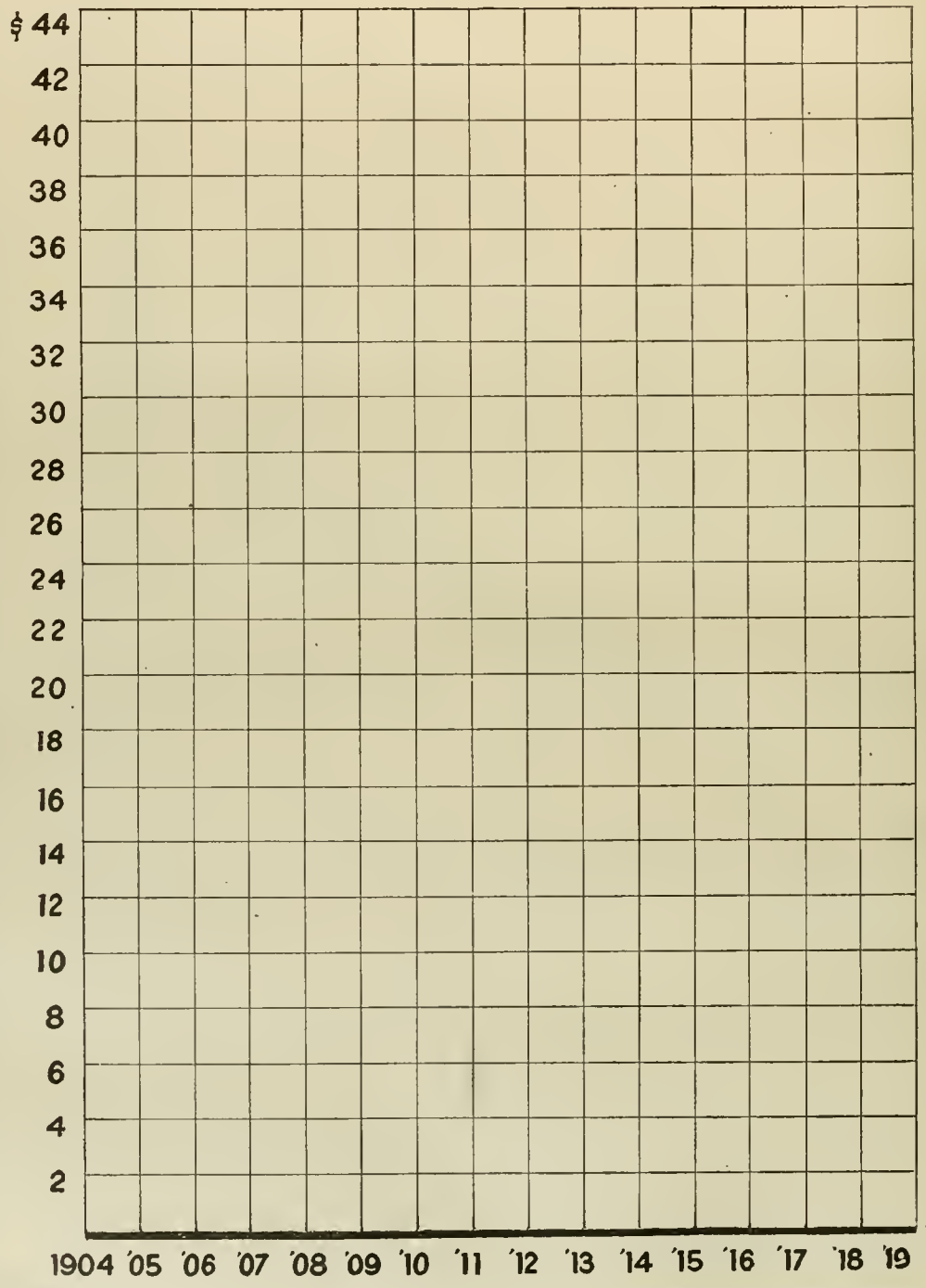
It is commonly known, and not to their discredit, that the Seventh Day Adventists are not rich as a church. Their membership is made up very largely from the great middle class. Hence their per capita wealth and consequent income would hardly measure up to the Methodist Episcopal Church. No invidious comparison is here intended but an attempt to get at the facts. What is the truth? Look at the graph.

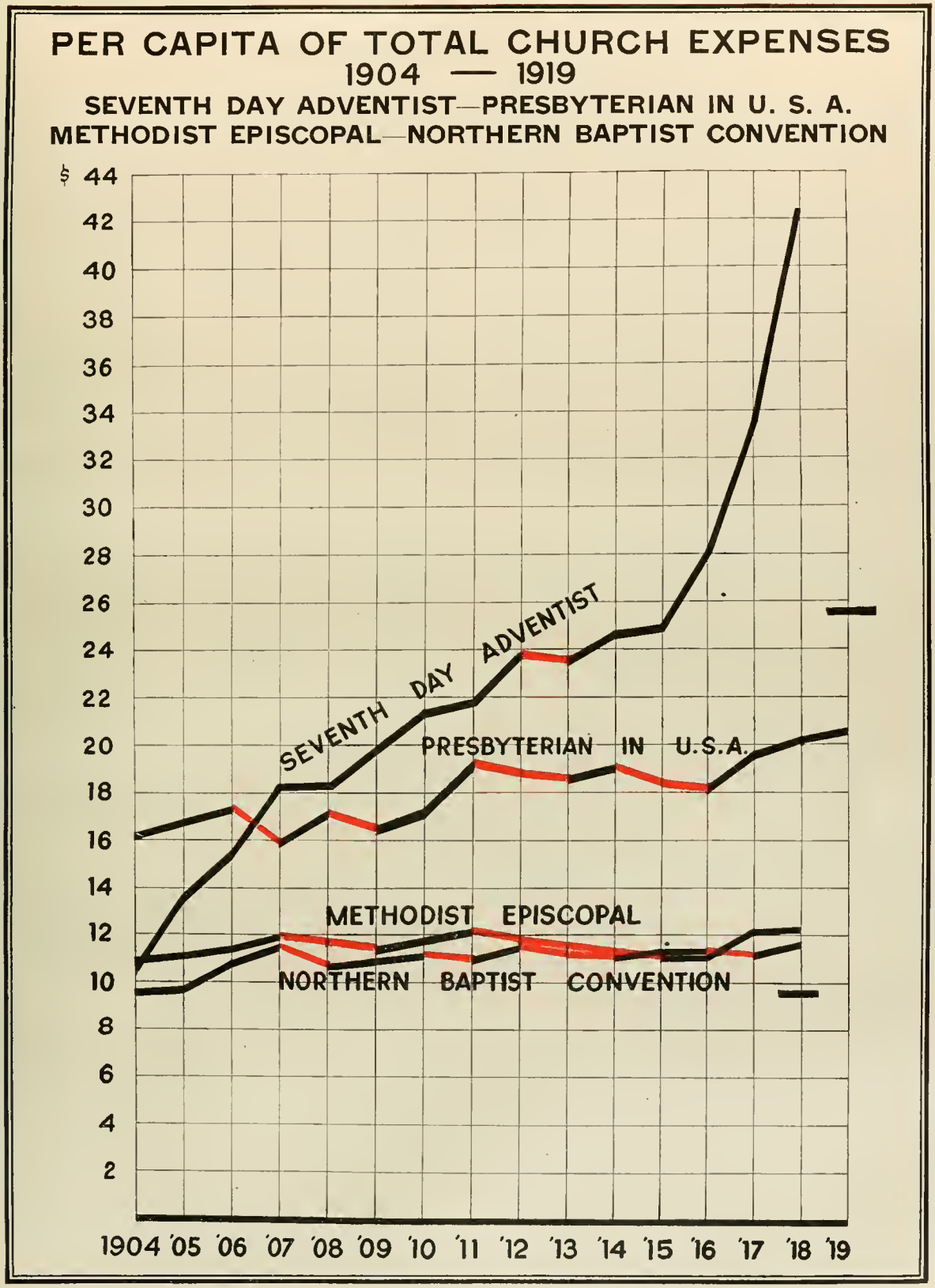
If the Methodist Episcopal Church had given as much per capita for all church expenses as the Seventh Day Adventists gave, she would have paid $163,175,261 in a single year instead of the $47,074,301, or enough to take care of all her church expenses and $116,100,960 to apply on her Centenary subscription, thus paying in a single year the whole five-year quota.


PER CAPITA OF TOTAL CHURCH EXPENSES
1904—1919
SEVENTH DAY ADVENTIST—METHODIST EPISCOPAL
$ 44
42
40
38
36
34
32
30
28
26
24
22
20
18
16
14
12
10
8
6
4
2
SEVENTH DAY ADVENTIST
METHODIST EPISCOPAL
1904 '05 '06 '07 '08 '09 '10 '11 '12 '13 '14 '15 '16 '17 '18 '19

PER CAPITA OF TOTAL CHURCH EXPENSES 1904 - 1919

(SEE PAGE 184 FOR METHOD OF USE)




PER CAPITA OF TOTAL CHURCH EXPENSES
1904 — 1919
SEVENTH DAY ADVENTIST—PRESBYTERIAN IN U. S. A.
METHODIST EPISCOPAL—NORTHERN BAPTIST CONVENTION
$ 44
42
40
38
36
34
32
30
28
26
24
22
20
18
16
14
12
10
8
6
4
2
SEVENTH DAY ADVENTIST
PRESBYTERIAN IN U.S.A.
METHODIST EPISCOPAL
NORTHERN BAPTIST CONVENTION
1904 '05 '06 '07 '08 '09 '10 '11 '12 '13 '14 '15 '16 '17 '18 '19

Forward Movements

THE church has never been without some outstanding leaders who have been calling it into action but their attempts to awaken the church to its full sense of responsibility have been limited to their personal magnetic touch or to their own denomination. Now for the first time in the history of the modern church the day is at hand when the entire Christian body is entering into a united forward movement, not confining its efforts to the conquest of the world abroad but also engaging in building a more permanent religious structure at the home base.

In its efforts to maintain the new level reached in its forward movements the church must of necessity readjust its entire system of work.

The program of church activity is being greatly enlarged; the vision of the membership widened; and their responsibilities and obligations increased.

This new age now being ushered in will develop and bring to perfection at least three things:

First. The survey now being made will give to the church a new conception of the world's needs. It is positively appalling when one thinks of the poverty, the ignorance and the sin of great masses of people: whole races that, after nineteen hundred years of Christianity, are still without any knowledge of God or of saving grace. This is an awful indictment against the professed followers of Christ.

Second. The new age will give rise to a new appreciation of world brotherhood.

The World War is now over and the door to opportunity was never more widely open. Christians cannot longer look upon the world's needs and pass by on the other side. That procedure has been condemned for all time.

The world has now been reduced to a neighborhood, and *my* nearest neighbor is not necessarily the man who lives next door, but rather the man, whoever he is and wherever he lives, who most *needs me*—he is my nearest neighbor.

Third. The new age will relate the church and its membership to the world program.

More than twenty of the denominations or religious bodies of our awakening American Christianity have already entered into enlarged programs of missionary activity.

War drives for world freedom are passing into Christian drives for world redemption.

Apportionments, allotments, quotas were reckoned and handed down to different sections of the country and the people responded without a murmur, giving freely and gladly and realizing their responsibility in serving the cause of humanity in money as well as in service.

And now a great Christian drive for world redemption is in progress. Some of our churches and people are wondering if we are not undertaking too much; but the world is stricken and millions are starving. Disease and sin await the breath of Christian life. It was never so before. The challenge never went out to the church in more unmistakable terms. It is God, not man, who is calling the church into action.

The chart on the opposite page illustrates the per capita giving of two of the denominations of the church for a period of sixty years and a third one for twenty-four years.

The increase in the amounts of money received for benevolent purposes in the several denominations does not necessarily show an increased benevolent life. Other things being equal, increased benevolence can be measured only by an increased per capita offering.

The Christian body or individual member that fails to answer the call in this hour of the world's most dire distress and fails to relate itself as a body or himself as an individual to world redemption is guilty before God and man.

Forward!! The keynote of the new world order! The call for an advance all along the line is clear and unmistakable. Upon us of today rests the high privilege of shaping the destiny of the church, and the destiny of mankind.

OFFERINGS AND PLEDGES

PRESBYTERIAN, BAPTIST, METHODIST
PAST AND FUTURE

IN THE above graph the term Presbyterian applies to the Presbyterian Church in the U. S. A.; Baptist, to the Northern Baptist Convention; and Methodist, to the Methodist Episcopal Church. The Presbyterian and Methodist benevolent lines date back to 1859, the Baptist to 1894.

The perpendicular broken lines show the lift of the per capita pledge of the forward movements of the churches represented.

One Billion Dollars Per Year
for Advanced Christian Work

THE chart on the opposite page was made prior to the tentative fixing of the budget at the Atlantic City Conference, held January 7 to 9, 1920.

The billion dollars as set forth on the chart therefore does not relate to the Interchurch budget.

Applying the principle of this chart not to Protestantism as a whole, but to the registered membership of the Interchurch bodies as reported to this date, January 29,1920, it would require the tithe of only $1.93 per member per day to meet the total local and benevolent expenses of last year and provide one billion dollars for advance work.

One billion dollars was selected without reference to the Interchurch world survey. No one knows that this large sum in any sense represents the amount needed. It was selected to show that thoroughly organized Protestantism, with each member contributing, could raise this amount without special effort.

As applied to the work of the church this seems beyond the range of the possible and especially in the light of what the church has done in former years.

Prior to the World War we could not have considered this seriously, but today the world's needs are so appalling and our prosperity so great, that a billion dollars in a single year of time from the Protestant Christian membership of our favored country is altogether within the range of the possible. Never in the history of the human family has the field been so white unto the harvest: never before has the ability to give vast sums been so apparent.

Last year the Protestant churches of the United States reported $249,778,535, or the tithe of 27 cents per day, expended for local and benevolent work. As a total figure this is a very large sum but when looked upon from the standpoint of an individual offering, 2 cents 7 mills per member per day, is scarcely worthy of being considered an offering, nor even a tithe.

The giving of Protestantism in 1918 is represented by the darker section of the chart. If the entire Protestant church reached the average of the Northern Baptist Convention, 3 cents 3 mills per day, there would be $47,875,515 above the total giving of last year for advance work. This is shown by the lighter section of the Baptist column.

If the Methodist per capita standard of 3 cents 4 mills per day were reached by all of Protestantism the margin would be $56,413,539.

If the Protestant church could be lifted to the standard of the Presbyterian Church, 5 cents 6 mills per day, there would be a margin of $259,122,758.

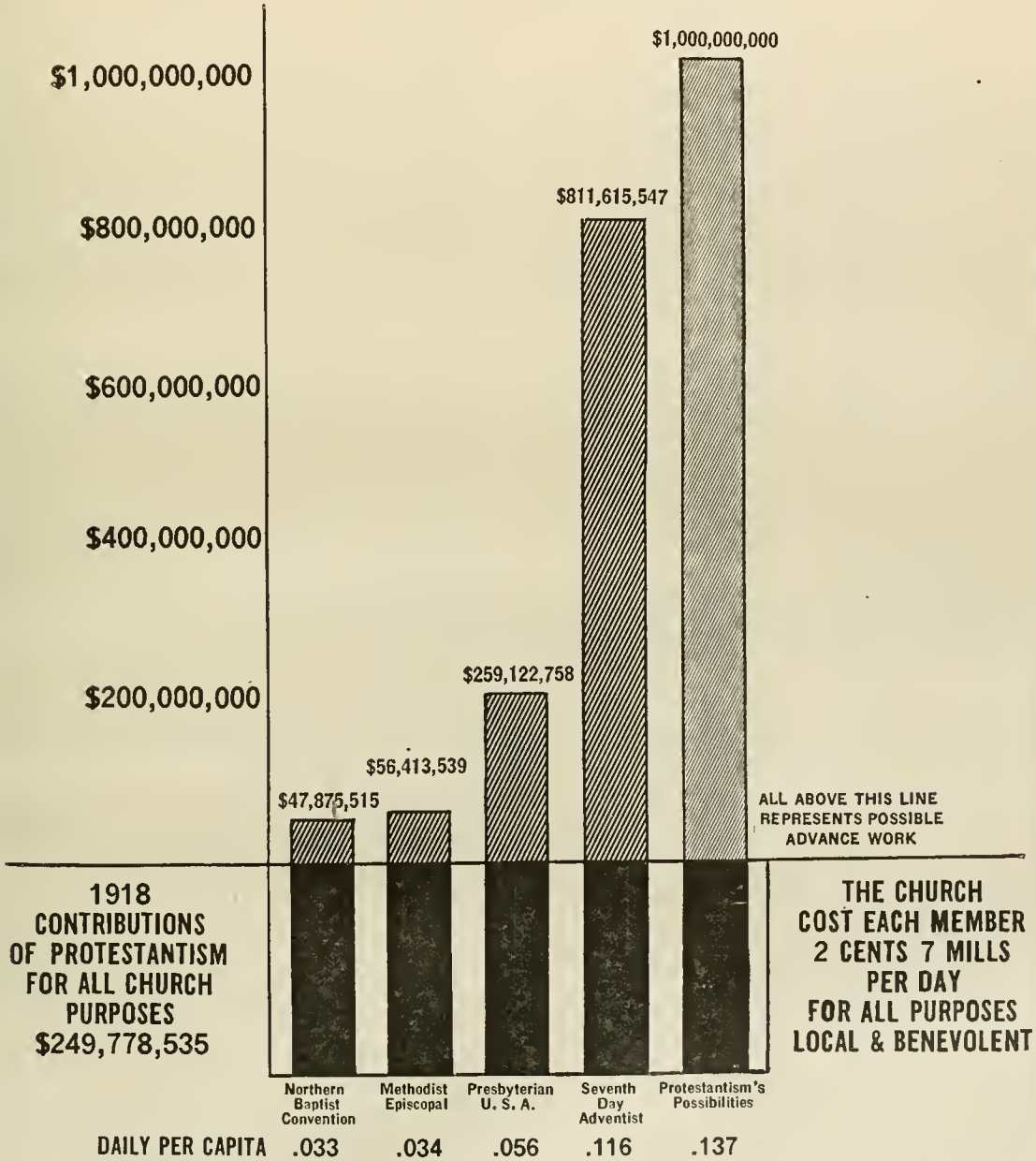
If the Protestant membership could be lifted to the per capita standard of the Seventh Day Adventists, 11 cents 6 mills per day, last year's giving would be maintained with a margin of $811,615,547 for new work. This church advocates and its members practise tithing.

It is an amazing statement that the tithe of $1.37 per day, or 13 cents 7 mills from each member of the Protestant churches of our country, would maintain all church expenses as per last year and provide for the world's need in new work the colossal sum of *one billion dollars!*

The full tithe from each member as a minimum and an offering according to our ability will hasten the day of world redemption.

If the next great revival throughout the church could be in the deepening of the consciousness of personal responsibility to God and the sense of obligation deepened concerning the world's need, and if the church through its entire membership were awakened, a billion dollars per year would be a very small amount of money to raise and the church would be established upon a more permanent basis.

ONE BILLION DOLLARS
PER YEAR
FOR ADVANCE WORK
WITHIN REACH OF PROTESTANTISM



IF PROTESTANTISM COULD BE LIFTED TO A STANDARD OF 13 CENTS 7 MILLS PER MEMBER PER DAY, WE COULD MAINTAIN LAST YEAR'S WORK WITH A ONE BILLION DOLLAR MARGIN

The Latent Church

THE chart on the opposite page is intended to show a condition which cannot be discovered from the printed record of the pastoral charge.

This is a condition which can only be brought to light by the study of the local church treasurer's record.

From a study of the chart by the aid of the key it will be observed that a very small number of the members are contributors; and that a still smaller number contribute to the benevolent work of the church, each contributing family being represented by but one member.

This condition robs the local church of its rightful place in a community and makes its per capita standing abnormally low.

A church of this kind carries unpaid bills, fails adequately to support its pastor, and disregards its benevolent obligations.

The church property is usually in bad repair.

The membership roll is carelessly kept.

The Sunday school and young people's societies are below standard.

This condition and more can be accounted for by the large number of inactive or unrelated members.

The hope of the church at the home base lies in the utilizing of this latent membership.

There can be no great permanent forward movement in all the church until all the churches come to realize that they must use their entire membership in the work of the kingdom.

This chart was prepared as a suggested form for the use of pastors or church workers with the hope that the actual record of charges will be made on paper or canvas sufficiently large to be seen by the congregation, and used for the purpose of bringing before the membership the relation of each member to the financial work of the church.

When the condition has been set before the people they must be given a program to follow; the non-contributing member is seldom interested in the work of the church.

We have reached a time in the movement of the church when each pastor must feel the responsibility of enlisting the last man, woman and child in the active work of the church, for their own sakes, for the strengthening of the local church and for the advancing of the kingdom at large.

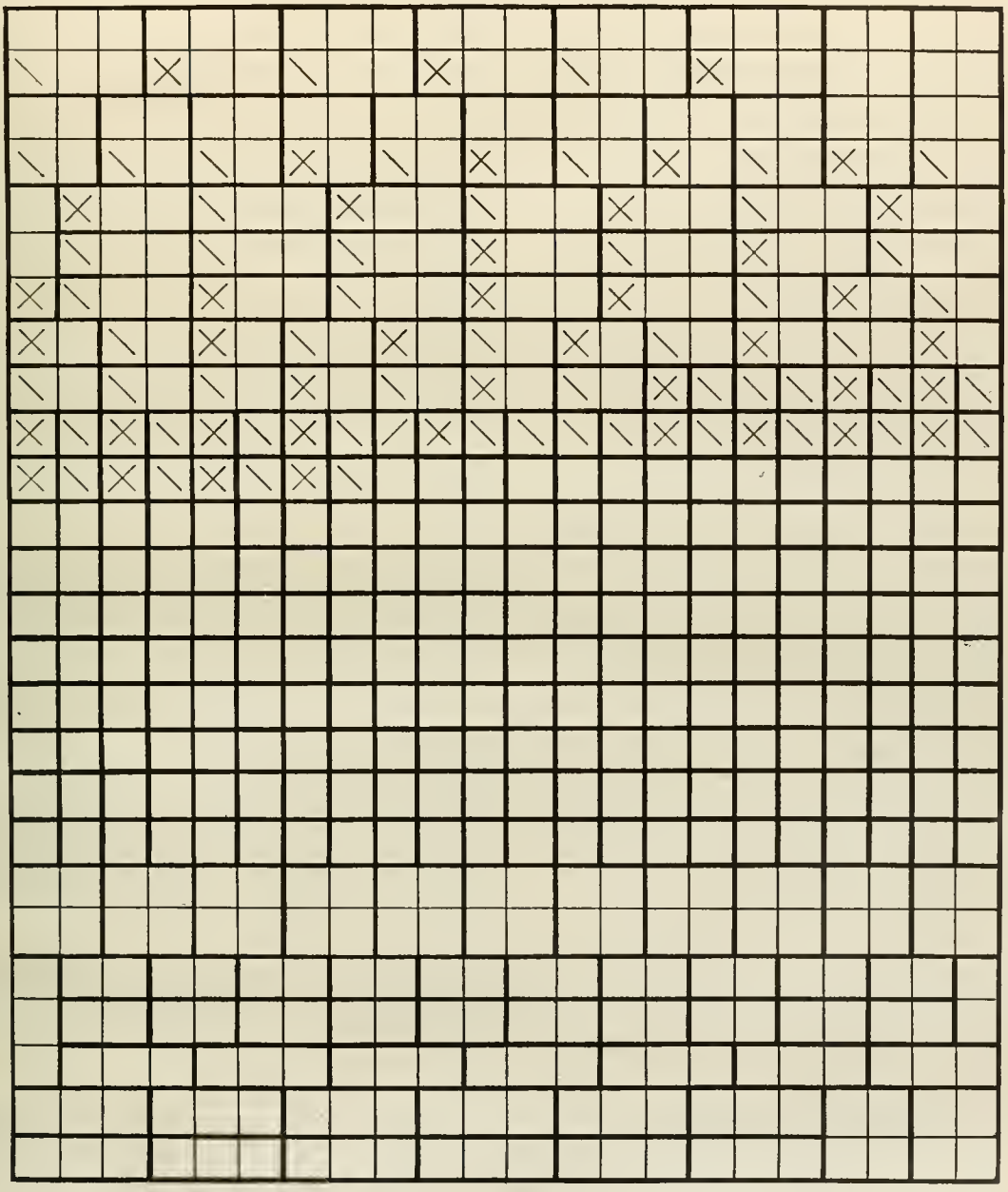
UPON an examination of the actual records of individual pastoral charges, it is observed that in many cases a very small per cent. of the enrolled membership is actually related to the financial program as applied to the conquest of the world.

There is no more important work before the church than that of relating the entire membership to the whole program of the Christian church.

The first step toward this end is that the membership become acquainted with its own record.

The evangelization of the world would not be very far distant if all members of Christian churches were awake to a full sense of their responsibility.

AN UNRELATED MEMBERSHIP



□ = One Member Group of Squares = A Family

\ = Contribution to Local Church

/ = Contribution to Benevolences

X = Contribution to both Local Church and Benevolences

The Developed Church

THE church represented by the chart on the opposite page is the same church as appeared on the preceding page, with 572 members, but with this vital difference: here the church is represented as being unanimous in its support of church activity and life.

It pays its ministers a living compensation.

The property is kept in good repair.

Its bills are all paid promptly.

The credit of the minister and the church is A No. 1.

This church has an interest in world redemption.

It furnishes its quota of young men and women for the ministry and missionary work.

The minister is recognized in the community as a leader not only in his own church but in the town where the church is located.

The church also is a factor in the community life and its influence is felt around the world.

The chief reason for all this is the fact that the entire membership is organized for work at home and abroad.

Each family has a part.

Each member in each family is financially related to the church.

Each member contributes to both local and benevolent work; hence their interest in the same.

"Where your treasure is there will your heart be also."

An accurate membership roll is kept.

The treasurer really and truly "keeps books."

There is a wide awake Sunday school and the young people's societies are attractive and helpful.

Baptisms are frequent and there is a constant procession into church membership. Here the stranger feels at home and having once attended the services returns again and again.

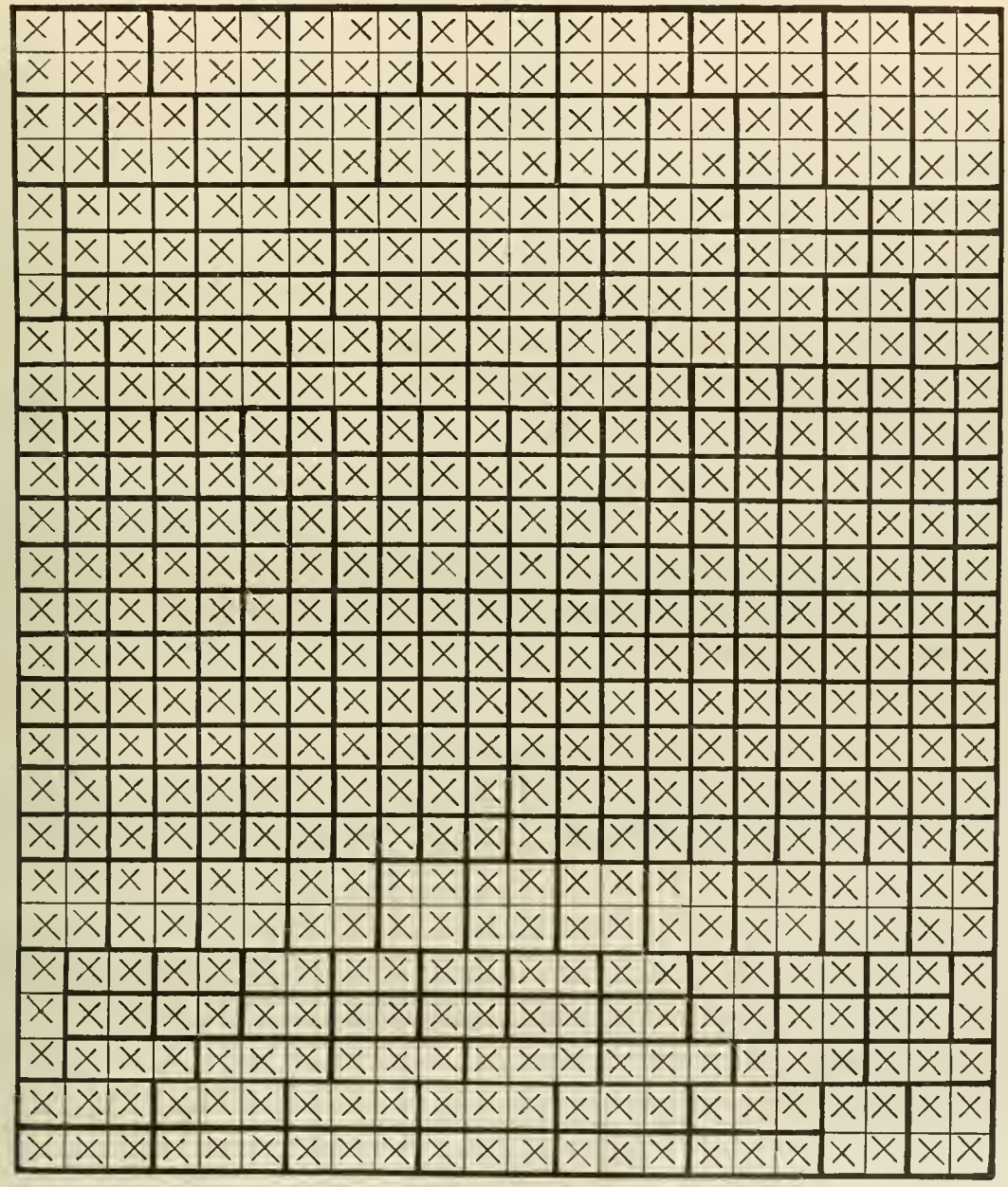
These charts are given to suggest conditions which exist back of any statistical record of the church.

A minister or church official making a like chart and checking the same carefully and accurately, after consulting the treasurer's books and making a copy large enough for use in the public congregation, will be able to set before his people information such as will prove helpful in enlisting a larger percentage of the members in the vital work of the church.

The full execution of the Interchurch World Movement's program is dependent upon the complete organization of the membership of each local congregation.

IF THE organization of the entire church in each of its local congregations were perfected, so as to relate each family and each member to the work of the kingdom, one and a quarter billion dollars would be a very moderate annual offering from the members of the Protestant Christian churches of the United States.

A RELATED MEMBERSHIP



□ = One Member

X = Contribution to both Local Church and Benevolences

Group of Squares = A Family

METHODIST EPISCOPAL
RECORD OF THE WHOLE CHURCH, INCLUDING FOREIGN CONFERENCES
1915-1918 OUR BEST QUADRENNIUM

Comparative Board Record	1919	1918	1917	1916	1915	INCREASE or DECREASE
Board of Foreign Missions { Church		1,068,092	940,875	841,937	807,546	260,546
Board of Foreign Missions { S. School		358,295	331,455	323,024	307,683	50,612
Board of Home Missions and Church Extension { Church		873,911	756,654	675,893	636,421	237,490
Board of Home Missions and Church Extension { S. School		321,434	299,891	293,961	282,601	38,833
Freedmen's Aid Society		187,838	160,873	145,685	138,053	49,785
Public Education		301,511	252,923	138,501	116,962	184,549
Board of Sunday Schools { Church		84,320	72,116	55,780	52,617	31,703
Board of Sunday Schools { S. School		96,204	91,435	82,220	77,638	18,566
American Bible Society		70,388	67,829	46,810	44,258	26,130
Board of Temperance, Etc.		67,199	48,956	33,983	28,959	38,240
General Deaconess Board		28,685	22,097	—	—	28,685
Total Apportioned Collections		3,457,877	3,045,104	2,637,794	2,492,738	965,139
Woman's Societies, Etc.						
Children's Day Fund		107,559	96,616	85,335	83,863	23,696
Conference Claimants (Chicago)		—	—	15,470	15,243	15,243
Woman's Foreign Missionary Society		1,157,715	1,045,791	935,037	822,728	334,987
Woman's Home Missionary Society		825,007	789,143	628,975	528,823	296,184
Total Woman's Societies, Etc.		2,090,281	1,931,550	1,664,817	1,450,657	639,624
Comparative Statistical Record						
Full Members		3,849,381	3,844,155	3,724,188	3,620,470	228,911
Net Property		249,587,835	241,846,366	231,813,830	226,664,223	22,923,612
Total Ministerial Support		20,418,110	19,483,212	18,644,264	18,111,388	2,306,722
Total Disciplinary Benevolences		5,548,158	4,976,654	4,302,611	3,943,395	1,604,763

The Increase and Decrease Column compares 1915 and 1918. Red figures indicate loss over the previous year.

PRESBYTERIAN CHURCH IN U.S.A.
1916–1919

Comparative Statistical Record	1920	1919	1918	1917	1916	INCREASE OR DECREASE
Board of Home Missions		2 213 924	2 268 925	2 194 147	2 000 614	213 310
Board of Foreign Missions		2 074 670	2 131 387	2 055 313	1 738 025	336 645
General Board of Education, Etc.		787 472	699 346	826 403	741 338	46 134
Board of Publication and Sunday School Work		236 140	223 012	235 920	202 163	33 977
Board of Church Erection		179 200	187 064	174 523	148 424	30 776
Board of Ministerial Relief and Sustentation		290 393	321 507	426 125	311 443	21 050
Board for Freedmen		200 701	186 963	191 160	188 979	11 722
Board of Temperance, Etc.		254 332	242 666	217 576	191 326	63 006
Total Collections for Benevolences		6 236 832	6 260 870	6 321 176	5 522 312	714 520
Local Church Support		21 097 175	21 682 102	21 468 345	20 101 322	995 853
Local Miscellaneous Expense		5 248 595	4 985 776	3 235 865	2 295 985	2 952 610
Total Collections for Local Work		26 345 770	26 667 878	24 703 210	22 397 307	3 948 463
Full Membership Church		1 603 033	1 631 748	1 604 045	1 560 009	43 024
Sunday School Membership		1 319 416	1 386 928	1 455 466	1 412 387	92 971

The Increase and Decrease Column compares 1916 and 1919. Red figures indicate loss over the previous year.

METHODIST EPISCOPAL

RECORD OF THE WHOLE CHURCH, INCLUDING FOREIGN CONFERENCES

1911-1914

Comparative Board Record	1915	1914	1913	1912	1911	INCREASE or DECREASE
Board of Foreign Missions { Church		784 387	789 277	764 540	762 659	21 728
Board of Foreign Missions { S. School		313 958	305 102	308 416	307 398	6 560
Board of Home Missions and Church Extension { Church		626 124	636 071	614 185	613 578	12 546
Board of Home Missions and Church Extension { S. School		287 333	282 613	286 131	284 457	2 876
Freedmen's Aid Society		136 486	135 932	125 189	130 357	6 129
Public Education		57 045	49 705	66 361	53 759	4 186
Board of Sunday Schools { Church		50 574	52 264	50 932	52 101	1 527
Board of Sunday Schools { S. School		73 199	64 403	32 167	26 331	46 868
American Bible Society		44 059	38 738	34 704	40 975	3 084
Board of Temperance, Etc.		26 619	19 971	–	–	26 619
General Deaconess Board		–	–	–	–	–
Total Apportioned Collections		2 400 684	2 374 076	2 282 625	2 271 615	129 069
Woman's Societies, Etc.						
Children's Day Fund		83 609	87 438	80 453	77 028	6 581
Conference Claimants (Chicago)		17 448	24 941	29 442	31 522	14 074
Woman's Foreign Missionary Society		818 873	785 248	760 658	720 146	98 727
Woman's Home Missionary Society		546 854	588 826	460 133	434 499	112 355
Total Woman's Societies, Etc.		1 466 784	1 486 453	1 330 686	1 263 195	203 589
Comparative Statistical Record						
Full Members		3 536 023	3 406 470	3 304 651	3 222 160	313 863
Net Property		221 596 219	215 982 740	209 850 454	205 664 880	15 931 339
Total Ministerial Support		17 826 376	17 338 536	16 835 179	16 378 709	1 447 667
Total Disciplinary Benevolences		3 867 468	3 860 529	3 613 311	3 534 810	332 658

THE INCREASE AND DECREASE COLUMN COMPARES 1911 AND 1914 — RED FIGURES INDICATE LOSS OVER THE PREVIOUS YEAR

Clearing Up the Record

THE above chart sets forth in color (red figures indicating a loss over the previous year) a statistical record of the Methodist Episcopal Church for the quadrennium ending in 1914, before any systematic plan was adopted to clear up the record, charge by charge.

The element of uncertainty shown by the red figures, or downpulls, is evident each year. When red appears in total figures, it indicates that downpulls in the smaller units are frequent.

The chart at the top of the opposite page shows the record clearing up. This was by no means an accident. The increase in membership is less than that on the above chart while the increase in total collections was $1,272,105 greater, the major part of this increase having been made by the charges which cooperated in the system set forth in these pages.

The record of the Presbyterian Church should be studied in its relation to the chart shown on page 31: "Presbyterian, Baptist, Methodist, Past and Future," where the marked up and down movements of the Presbyterian benevolence record may be observed. We are endeavoring to set forth the principle of a continued forward movement on the part of the entire religious body.

The smaller units, or local churches must study their individual records and clear them up before we can hope for a permanent advance from the larger group.

Benevolence Offerings Per Member

DAILY PARTICIPATION

THE record of the Copper Hill Church printed on the opposite page is that of a small church having but 51 members with very moderate church and parsonage, and paying a small amount for ministerial support.

A year ago the church paid $39 for disciplinary benevolent collections while this year $260 was paid.

Charts of similar form were used in this entire district last year.

If $260 seems a large amount for benevolence offerings it should not be overlooked that this is but 1 cent 4 mills per member per day, or the tithe of an income of 14 cents; and that a tithe of 43 cents per day would pay the benevolences and ministerial support.

GIVING BY THE WEEK

RECORD charts were used a year ago by the charges of the Oneonta District.

The per capita giving of the Hartwick-Hyde Park charge while showing a fine advance was not large enough to be reckoned by the day.

Two cents 5 mills per member per week paid this marked increase.

An unusual feature of this record is a loss in the amount paid to one of the woman's missionary societies, the fall being from $54 to $31.

BY THE MONTH

RECORD charts were not used in this church. While there were substantial increases in membership, property and ministerial support there was but one dollar increase for benevolences.

The benevolence return of this charge could not be stated by the day nor by the week in American coin, the members having averaged but 1 cent 1 mill per month, or the tithe of an income of 11 cents in 30 days of time.

The seriousness of this is that there are thousands upon thousands of such churches.

ANNUAL PAYMENTS

OF COURSE this charge has not seen its own record. Like many others it is on the down grade. Red lights are flashing all along the line.

We cannot hope for a strong church at the home base when records like this impede its progress.

In this charge the per capita offering can be expressed only by the year. A tithe of an income of 69 cents per member per year paid the benevolence offering.

Had the ministerial support been tithed for the regular benevolent work of the church the charge would have paid twelve times as much as the amount reported without a single member having contributed.

AN ANALYSIS of the record is the first step toward a forward movement.

Charts setting forth the actual records of congregations, when used by pastors or other church officials, have never failed to awaken a new interest.

It is seldom that a membership, when face to face with its record, on a daily participation basis does not awaken to a keener sense of its world obligations.

LOCAL CHURCH RECORD

Conference NEW YORK EAST
District NEW HAVEN
Charge COPPER HILL

Comparative Board Record		1920	1919	1918
Board of Foreign Missions	Church		108	18
	S. School		13	0
Board of Home Missions and Church Extension	Church		108	15
	S. School		13	0
Freedmen's Aid Society			4	0
Public Education			3	0
Board of Sunday Schools	Church		4	0
	S. School		3	4
American Bible Society			1	0
Board of Temperance, Etc.			2	2
General Deaconess Board			1	–
Total Apportioned Boards			260	39
Woman's Societies, Etc.				
Children's Day Fund			5	5
Woman's Foreign Missionary Society			0	0
Woman's Home Missionary Society			0	0
Total Woman's Societies, Etc.			5	5
Comparative Statistical Record				
Full Members			51	50
Net Property			5000	5000
Total Ministerial Support			535	524
Total Disciplinary Benevolences			263	44
Annual Per Capita			5098	78

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 1 cents 4 mills per ~~day~~ week ~~month~~

or the tithe of an income of

– dollars 14 cents per DAY

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate an over the previous year.

LOCAL CHURCH RECORD

Conference WYOMING
District ONEONTA
Charge HARTWICK - HYDE PARK

Comparative Board Record		1920	1919	1918
Board of Foreign Missions	Church		86	18
	S. School		20	15
Board of Home Missions and Church Extension	Church		40	13
	S. School		20	9
Freedmen's Aid Society			10	8
Public Education			19	5
Board of Sunday Schools	Church		5	5
	S. School		–	–
American Bible Society			3	2
Board of Temperance, Etc.			3	2
General Deaconess Board			1	1
Total Apportioned Boards			214	80
Woman's Societies, Etc.				
Children's Day Fund			5	5
Woman's Foreign Missionary Society			–	–
Woman's Home Missionary Society			31	54
Total Woman's Societies, Etc.			36	59
Comparative Statistical Record				
Full Members			165	174
Net Property			6500	6500
Total Ministerial Support			1037	941
Total Disciplinary Benevolences			250	139
Annual Per Capita			1296	459

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 2 cents 4 mills per ~~day~~ week ~~month~~

or the tithe of an income of

– dollars 24 cents per WEEK

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate an over the previous year.

LOCAL CHURCH RECORD

Conference CENTRAL ILLINOIS
District PEORIA
Charge GLASFORD

	Comparative Board Record	1919	1918	1917
A	Board of Foreign Missions { Church		5	12
	{ S. School		0	0
	Board of Home Missions and Church Extension { Church		5	–
	{ S. School		–	–
	Freedmen's Aid Society		–	–
	Public Education		–	–
	Board of Sunday Schools { Church		0	0
	{ S. School		0	0
	American Bible Society		0	0
	Board of Temperance, Etc.		3	–
	General Deaconess Board		–	–
	*Total Apportioned Boards		13	12
B	Woman's Societies, Etc.			
	Children's Day Fund		–	–
	Woman's Foreign Missionary Society		0	0
	Woman's Home Missionary Society		–	–
	Total Woman's Societies, Etc.		0	0
C	Comparative Statistical Record			
	Full Members		98	90
	Net Property		6820	4500
	Total Ministerial Support		730	643
	Total Disciplinary Benevolences		13	12
	AB Annual Per Capita		.132	.133

*AB includes Centenary, War Reconstruction and Apportioned Boards.

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 1 cents 1 mills per day / week / month or the tithe of an income of – dollars 11 cents per MONTH

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate loss over the previous year.

LOCAL CHURCH RECORD

Conference CENTRAL ILLINOIS
District KANKAKEE
Charge CLIFTON - ASKUM

	Comparative Board Record	1919	1918	1917
A	Board of Foreign Missions { Church		0	30
	{ S. School		0	5
	Board of Home Missions and Church Extension { Church		0	25
	{ S. School		0	5
	Freedmen's Aid Society		2	5
	Public Education		–	–
	Board of Sunday Schools { Church		5	9
	{ S. School		4	0
	American Bible Society		0	4
	Board of Temperance, Etc.		0	4
	General Deaconess Board		0	1
	*Total Apportioned Boards		11	88
B	Woman's Societies, Etc.			
	Children's Day Fund		12	0
	Woman's Foreign Missionary Society		52	57
	Woman's Home Missionary Society		–	–
	Total Woman's Societies, Etc.		64	57
C	Comparative Statistical Record			
	Full Members		159	170
	Net Property		17000	17000
	Total Ministerial Support		1397	1443
	Total Disciplinary Benevolences		75	145
	AB Annual Per Capita		.069	.517

*AB includes Centenary, War Reconstruction and Apportioned Boards.

DAILY PARTICIPATION

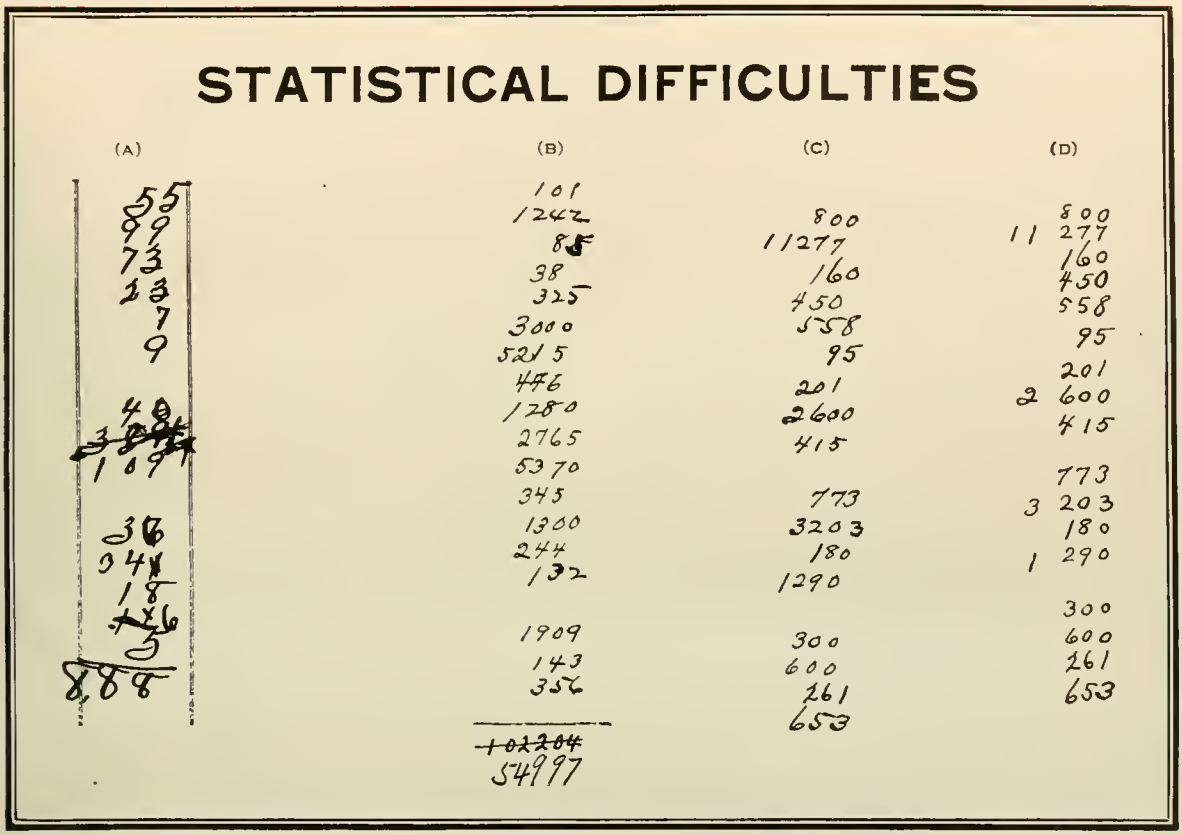
The offering per member for the Centenary and Apportioned Boards was 6 cents 9 mills per day / week / month or the tithe of an income of – dollars 69 cents per YEAR

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate loss over the previous year.



Poor Copy for Statistics

THE frequency of errors in statistical reports has rendered many publications practically worthless.

Inaccurate additions and failure to transfer correct figures for the recapitulation page have lead to endless confusion in efforts to interpret statistical records.

Correct statistical publications cannot be secured in printed form if copy has been carelessly prepared.

Columns A and B are photographic reproductions of official reports which were duly audited and passed by conference treasurers and statisticians for final publication in the official church journals.

In Column A, it is impossible to know what the total should be. Figures were erased, cancelled, one figure marked over another, rendering a correct total impossible.

Column B is a reproduction of a part of a long column of figures. The original addition was 102,204. This figure was sent to the editor for publication, but when correctly added the total was found to be 54,997.

If the reader will attempt to add column C, although the figures themselves are perfectly legible, he will become mentally distracted in efforts to prove the correctness of his addition. It would always be a saving of time to rewrite the figures in perfect alignment before attempting an addition. See column D.

The adding machine might solve the difficulty in column B, but there is no machine which could aid in bringing up a correct total of column A.

Common Types of Statistical Errors

THE chart of statistical errors is from an actual printed page of church statistics for the year 1919 and is used to illustrate difficulties faced in efforts to present accurate information concerning the work of the church.

But why give space to a subject of this kind in a statistical publication? It is done in order to call attention to some items which may serve to illustrate conditions which must be corrected before we can have accurate statistical tables.

When errors occur we usually blame the printer. But how can the printer set up in type the correct figures when the copy itself is unintelligible. When figures are carelessly made, how is he to tell a 3 from a 5 or a 2 from a 7; or when a figure is marked over without erasing the old one how is he to know which to use? A cause of incorrect totals frequently lies in the fact that the columns were not correctly added, and most of the blunders in addition are due first, to poor figures; and second, to figures being out of line, that is, the unit figures are not all in the unit column. There may be a number of errors on a given page and the total figures be correct. When one mistake is made to balance others the total is unaffected.

"But are not statistical records checked or proof-read?" By no means; and furthermore there are few if any persons who can read back from poor copy. Proof-reading figures from good copy is in itself an art.

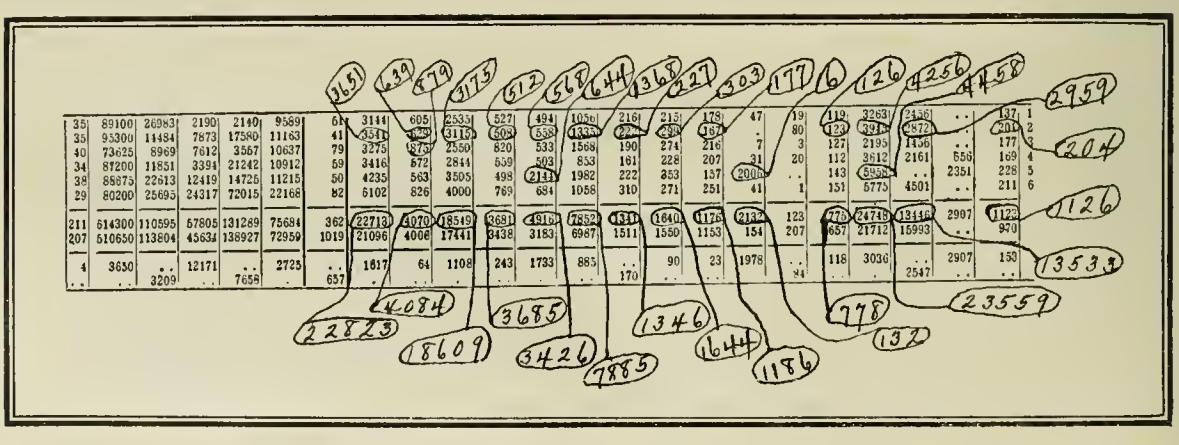
When totals of conference, synod or state convention records are to be carried over to a recapitulation page we find very serious trouble when these totals are incorrectly transferred. They are not infrequently entered in the wrong column and are often transposed. The subject of the transposition of figures is largely due to defective attention and is serious. No one who transposes figures is competent to read proof or to check statistical records.

But the printer is not guiltless. He slips in an extra cipher and 5,000 becomes 50,000. He omits a figure and 441 becomes 41; and of course the columns will not equal the original total. Thus an injustice is done the local record.

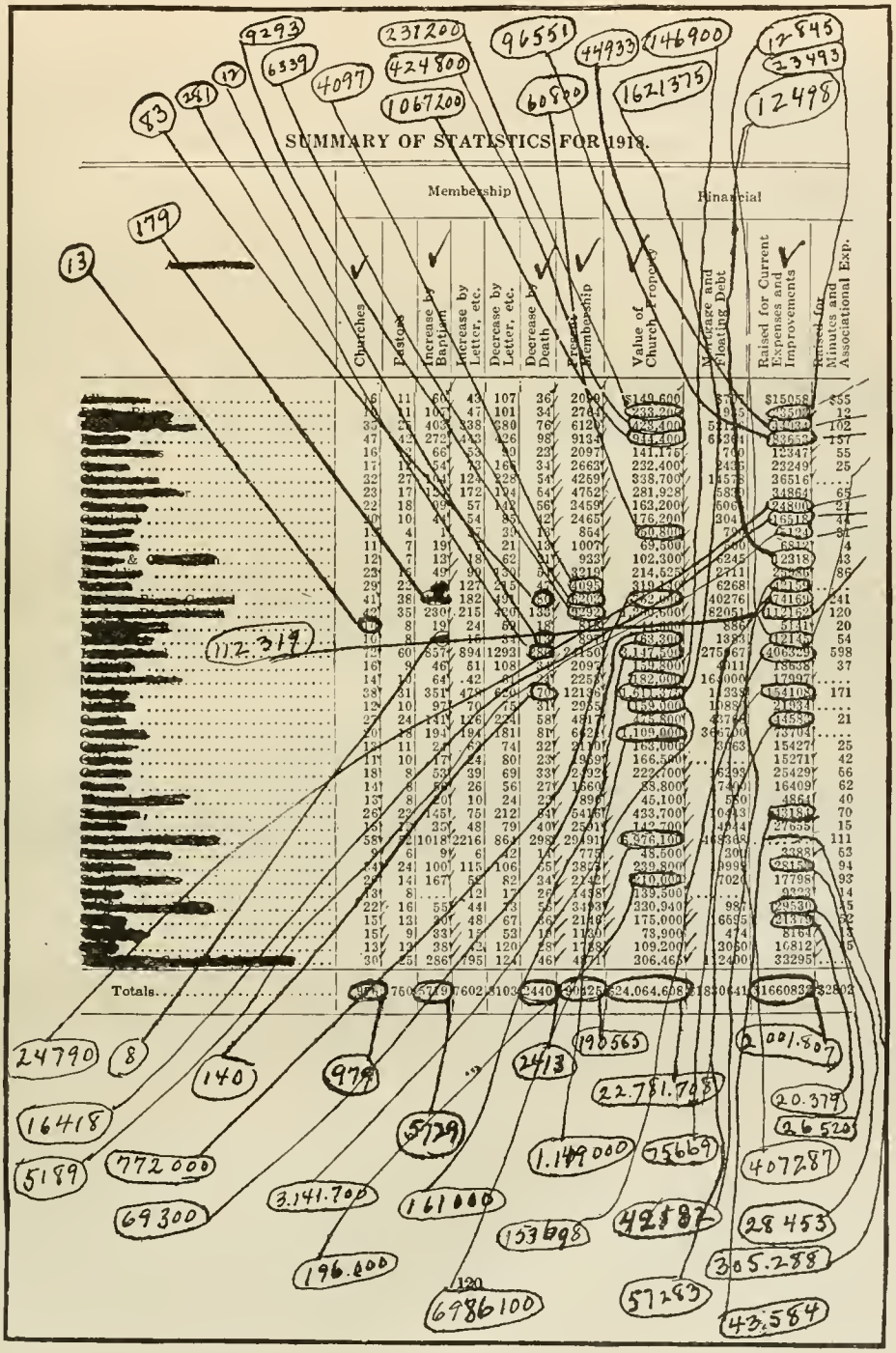
As a practical, up-to-date illustration, in a well-known and prominent publication dated December 4, 1919, the figures 34, which were type-set from a correct photographed copy, were printed 334, and thus the Methodist Episcopal Church is by a printer's blunder charged with having increased its weekly per capita payment to the support of the ministry but one cent in 334 years!

We have always found it necessary to re-add and re-check all columns of figures and when possible to consult original sources.

A little extra care by pastors in making up their reports, and greater watchfulness on the part of printers in proof-reading would insure greater accuracy in publications.



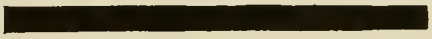
A PAGE OF STATISTICAL ERRORS



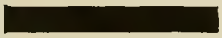
EVERYTHING EXCEPT THE KINGDOM

BY THE DAY

10 cents per day for carfare



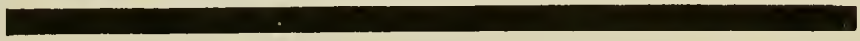
5 cents per day for 'phone call



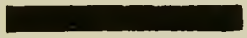
2.7 cents per day for the Church

BY THE WEEK

$1.50 per week for room rent

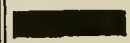


.40 cents per week for ice cream and candy



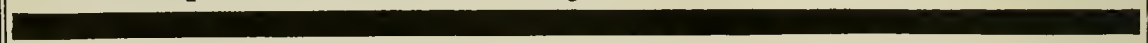
.20 cents per week for moving pictures

.18.9 cents per week for the Church

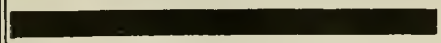


BY THE MONTH

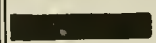
$8.00 per month for clothing



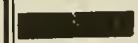
$3.00 per month for tobacco



$1.00 per month for the theatre



.81 cents per month for the Church



BY THE YEAR

Our annual expenditures for the essentials, or even the non-essentials of life, are so greatly out of proportion to our total giving for all church purposes, that the space on this page will not permit of a graph without destroying the scale of the above charts.

For the Quiet Hour

GOD'S OWNERSHIP

In the beginning God created the heavens and the earth.—Genesis 1:1.

God created man in his own image.—Genesis 1:27.

Whatsoever is under the whole heaven is mine.—Job 41:11.

For every beast of the forest is mine, And the cattle upon a thousand hills.....If I were hungry, I would not tell thee; For the world is mine, and the fulness thereof.—Psalms 50:10, 12.

Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein.... For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment.—Deuteronomy 10:14, 17, 18.

MAN'S WEALTH?

And lest thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day. And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. —Deuteronomy 8:17-19.

If I have made gold my hope, And have said to the fine gold, Thou art my confidence; If I have rejoiced because my wealth was great, And because my hand had gotten much.... This also were an iniquity.—Job 31:24, 25, 28.

Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that.—James 4:13-15.

Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, Like an eagle that flieth toward heaven.—Proverbs 23:5.

SEPARATED PORTIONS

And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:20-22.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah.—Leviticus 27:30.

And as soon as the commandment came abroad, the children of Israel gave in abundance the first-fruits of grain, new wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly ....they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto Jehovah their God, and laid them by heaps....Since the people began to bring the oblations into the house of Jehovah, we have eaten and had enough, and have left plenty: for Jehovah hath blessed his people; and that which is left is this great store.—2 Chronicles 31:5, 6, 10.

To whom also Abraham divided a tenth part of all.—Hebrews 7:2.

Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:22.

Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year.—Deuteronomy 14:22.

RICHES

If riches increase, set not your heart thereon.—Psalms 62:10.

Better is a little, with righteousness, Than great revenues with injustice....How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than silver.—Proverbs 16:8, 16.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy.—1 Timothy 6:17.

A good name is rather to be chosen than great riches, And loving favor rather than silver and gold.—Proverbs 22:1.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase:....and what advantage is there to the owner thereof, save the beholding of them with his eyes?....There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt.—Ecclesiastes 5:10, 11, 13.

There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat....Proverbs 11: 24, 25.

There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet hath great wealth.—Proverbs 13:7.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. —1 Timothy 6:9-11

For the Quiet Hour *(Continued)*

WARNING

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?—Matthew 16:26.

Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath.—Zephaniah 1:18.

Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness.—Psalms 52:7.

Riches profit not in the day of wrath; but righteousness delivereth from death. The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness.—Proverbs 11:4-5.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone.—Matthew 23:23.

How hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10:24.

OBLIGATION

Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee. —Deut. 16:17.

But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?—1 John 3:17.

In all things I give you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, it is more blessed to give than to receive.—Acts 20:35.

PROMISE

Honor Jehovah with thy substance, And with the first fruits of all thine increase: So shall thy barns be filled with plenty.—Proverbs 3:9-10.

Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye roh me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:7-10.

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6:33.

Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.—Matthew 19:21.

OFFERINGS

Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9:7.

Upon the first day of the week let each one of you lay by him in store, as he may prosper.—1 Corinthians 16:2.

For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.—2 Corinthians 8:12.

And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor.—Luke 19:8.

For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.—Mark 12:44.

WORSHIP

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou are exalted as head above all. Both riches and honor come of thee, and thou rulest over all; and in thy hand is power and might; and in thy hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee.—1 Chronicles 29: 11-12-13-14.

And ye are not your own; for ye were bought with a price, glorify God therefore in your body.—1 Corinthians 6: 19, 20.

What shall I render unto Jehovah For all his benefits toward me? I will take the cup of salvation, And call upon the name of Jehovah. I will pay my vows unto Jehovah: Yea, in the presence of all his people.—Psalms 116:12-14.

Ascribe unto Jehovah the glory due unto his name: Bring an offering, and come before him; Worship Jehovah in holy array.—1 Chronicles 16:29.

The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live and move and have our being.—Acts 17:24-28.

The Valley of Dry Bones

CAN statistics be made to live? Can records be pictured? What could be duller, drier or more uninteresting than a statistical lantern-slide lecture? But statistics when accurately compiled are records of fact; of life's achievements, its victories or its failures. They uncover the covetousness and reveal the liberality of men. They are the inexorable, unescapable records. They reflect actual conditions like a mirror.

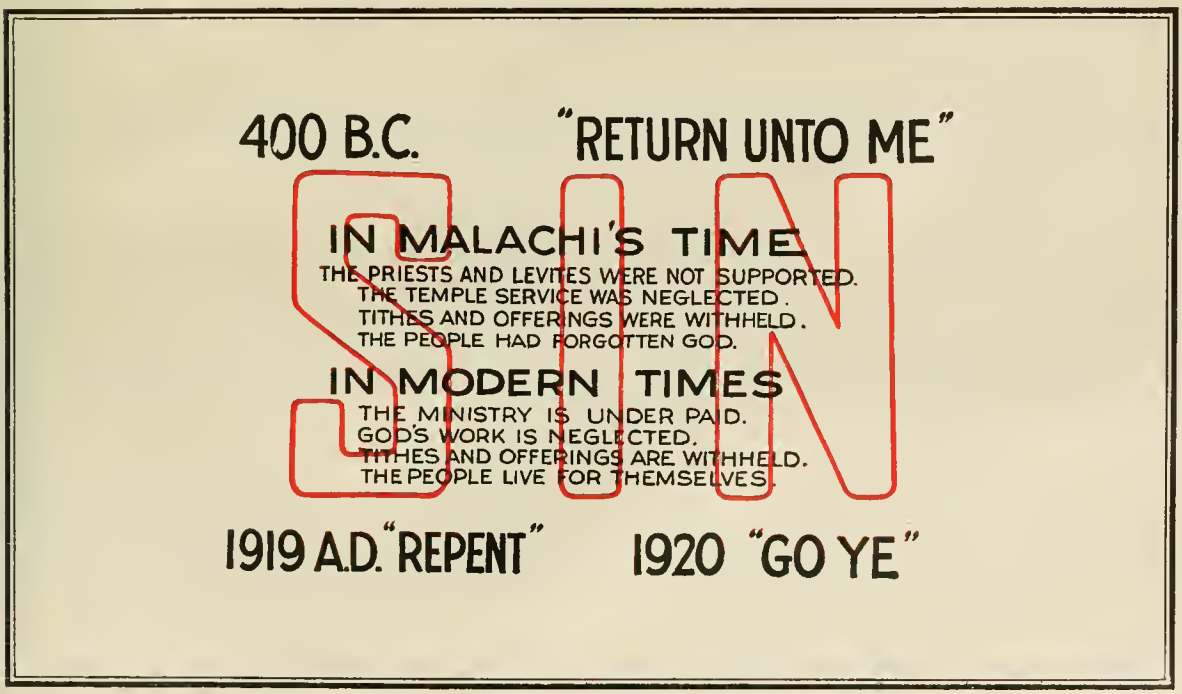
Dry as figures are in statistical columns, the moment they are made to apply to the individual they take on bone and sinew, flesh and blood. They reveal tragedies of failure and epics of glorious achievement. The camouflage of statistics is the covering up or counterbalancing of the individual items which make up the total. The miser may hide behind the total and the liberal man may be lost from view when the giving of the congregation to which he belongs is reduced to an average.

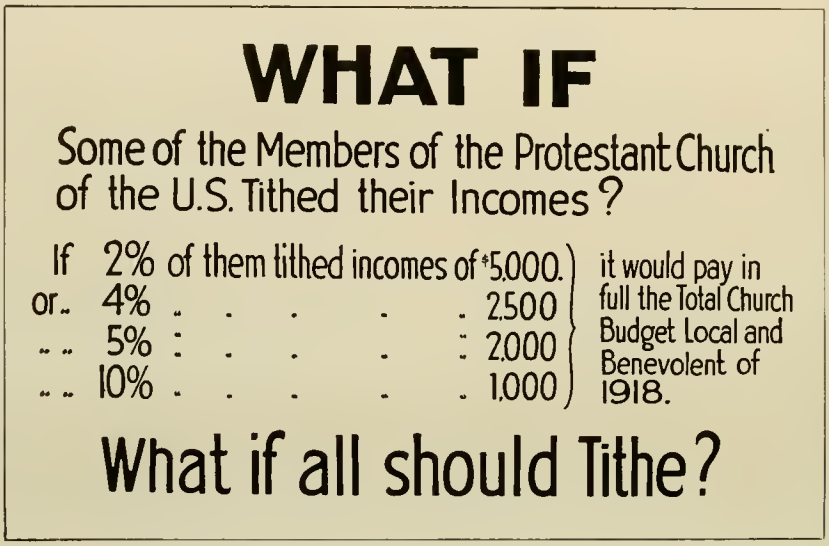
Nothing is farther from the truth than the idea that statistics are dry. But one must get close to them in order to understand them; must live intimately with them so as to be able to interpret their meaning.

They will often reveal facts which will hold the attention as closely as a fascinating novel and will cover an equally wide range of human emotion, sacrifice and indulgence, loyalty and treachery.

Further, if this intimate relationship is continued, it will be discovered that these characteristics of statistics can be expressed in interesting diagrams, graphs and pictures and made into lantern slides to be projected on the screen, so that the eye can help the ear of the listener as the speaker explains and interprets the startling facts of character and achievement revealed by statistical records.

There are introduced here ten sample pages taken from the midst of a stereopticon lecture dealing with statistical records regarding wealth, money, income, church support and benevolences.



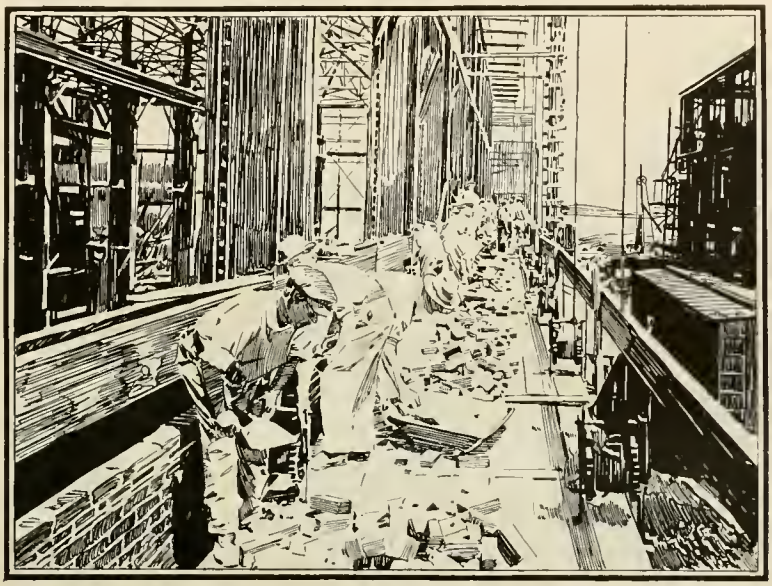


CHARTS to accomplish the largest results are of two classes: those dealing with past records, of value educationally in showing actual conditions, and those which are based upon certain possibilities.

In setting forth the statements of the above chart, it was not the intention of even suggesting that there are no members of the Protestant churches who tithe, but what various groups of tithing members could accomplish.

The chart does not state that 2 per cent. of our membership have incomes of $5,000, or that 4 per cent. have incomes of $2,500, etc. The probability is that a very much larger per cent. have these incomes.

If all professing Christians were to recognize the sovereignty of God; that he is the rightful owner of all things; and would acknowledge their stewardship by setting apart the tithe, the work as undertaken by the Interchurch World Movement would be but a small part of what could be accomplished in meeting world needs.



ONE IN TWENTY-THREE

If one out of each 23 members of the Protestant churches of the U. S. has an income equal to the average wage of the bricklayer, $6.25 per day,

AND TITHES IT

THE TITHE WOULD PAY THE TOTAL LOCAL AND BENEVOLENT CHURCH BUDGET AS PER 1918

ONE IN ELEVEN

If one out of 11 members has an income equal to the average wage of the hod carrier, $3.27 per day,

AND TITHES IT

THE TITHE WOULD PAY
THE TOTAL CHURCH BUDGET AS PER 1918
WITH A MARGIN OF $21,897,196

ONE IN EIGHT

If one out of 8 members has an income equal to the average wage of the teamster, $2.20 per day,

AND TITHES IT

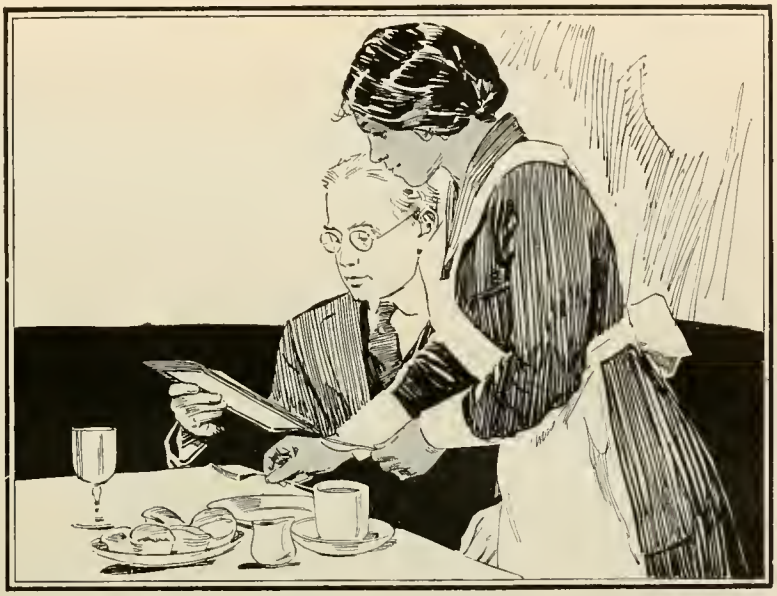
THE TITHE WOULD PAY THE TOTAL CHURCH BUDGET AS PER 1918

ONE IN FIVE

If one out of 5 members has an income equal to the average wage of the waitress, $1.42 per day,

AND TITHES IT

THE TITHE WOULD PAY THE TOTAL CHURCH BUDGET AS PER 1918 WITH A MARGIN OF $9,767,342



ONE IN TWO

If one-half the registered members of the Protestant Christian churches gave an amount equal to the tithe of the wage of the Alabama waitress, all church expenses as per 1918 would be paid in full with a margin of

$10,681,278

Winnowing Grain

PRIMITIVE methods are still practised in the Far East. They thresh their grain and plow their fields in Palestine today just as they did in the days of our Lord. It is easy to see that their methods are laborious and the consequent results very meagre. Millions of people are living in abject poverty in India. Multitudes have never known during a single day of their lives what it is to have enough to eat.

Here the grain is beaten out with hand flails or with stone rollers drawn by oxen. As seen in the picture the grain is tossed into the air on windy days or poured out from elevated platforms or stools. The chaff is blown away by the wind while the grain falls to the ground to be gathered up by the toiler.

Poverty's Offering

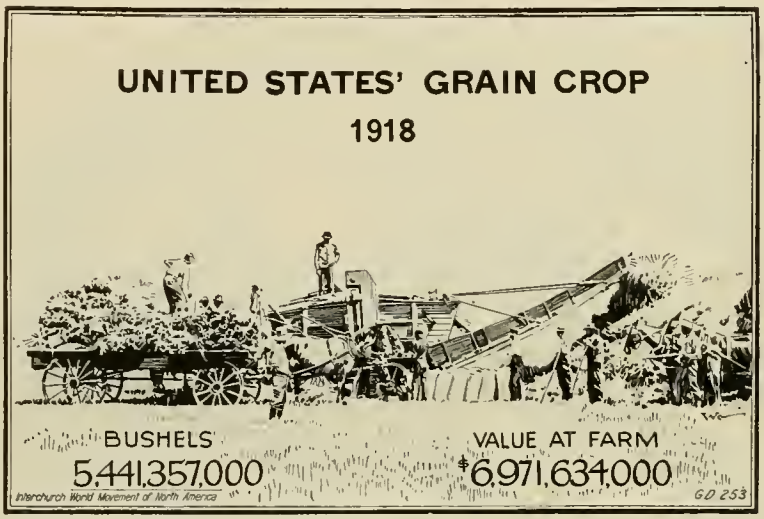
OUT of their poverty they set apart the tithe. These offerings frequently represent more than the tithe and are to be classed with the widow's mite, for she gave her whole living.

In the home of the Christian family in India, so poor that it has no money to give, stands the "vessel of blessing," usually an unglazed earthen jar.

At each meal time the wife and mother puts into this jar a handful of grain taken out of the very living of the family.

On the day of the church meeting this grain is carried to the meeting-place in the man's body belt and is poured out on the collection cloth.

The picture shows the native Christian pouring out his offering of grain which falls upon the cloth spread upon the floor, to be presented to the church as his offering.



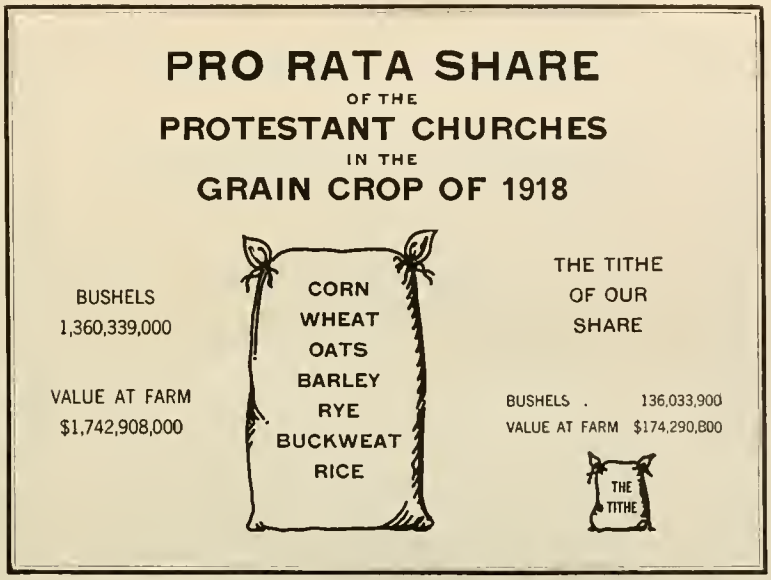
The Modern Thresher

IN OPEN contrast with the Far East is this modern thresher. What could not the man who owns the field or the thresher do if he had the "loving loyalty" of the Indian Christian in the preceding picture.

America is rich beyond imagination in all that constitutes national wealth. We are rich in houses and land; in gold and silver; in iron and coal; in cotton and wool and grain. The best of modern facilities are at our command.

The United States grain crop for 1918, corn, wheat, oats, barley, rye, buckwheat and rice, amounted to 5,441,357,000 bushels, valued on the farm at $6,971,634,000.

Compare this method of threshing with the Indian method. Not with flail nor with stone rollers drawn by slow moving oxen, but by thousands of steel-spiked cylinders, 18 to 40 inches in diameter, and 36 to 66 inches long; driven by power plants of 6 to 25 horse power and with a capacity of 60 to 200 bushels an hour.



The Grain Tithe

ON THE supposition that the Protestant churches of the United States had their pro rata share of the nation's grain crop and that they should tithe it, the tithe of this grain alone would equal 70 per cent. of the total expenses, local and benevolent, of the givings of Protestant Christianity for the year 1918.

God is the owner of all things. It is he who sends the rain and the sun. When we make offerings unto him of money and service, he will not fail in the fulfillment of his promise.

When Christian people come to set apart tithes and offerings of the product of the fields, forests and mines; when the profits of factories, shops, banks and stores, and when wages and salaries are all, according to our prosperity, brought into the storehouse, then the promised blessing such as there will not be room enough to contain, will be poured out upon the church at home, and a new thrill of life will be sent round the world.

A Soldier's Estimate

of the

Interchurch World Movement

A SERGEANT in the 150th Field Artillery of the famous Rainbow Division, who spent twenty-two months in France and was in all the big drives where Americans took part, writes from Denver University to his father in New York:

"Truly, the churches of the world are awakening to their great opportunity.

"This Interchurch Movement is the biggest thing in the world today.

"In the church and in a broad Christianity lies the solution of the present unrest.

"This unrest centers, I think, in the individual, and the church must center its efforts to appeal to the individual."

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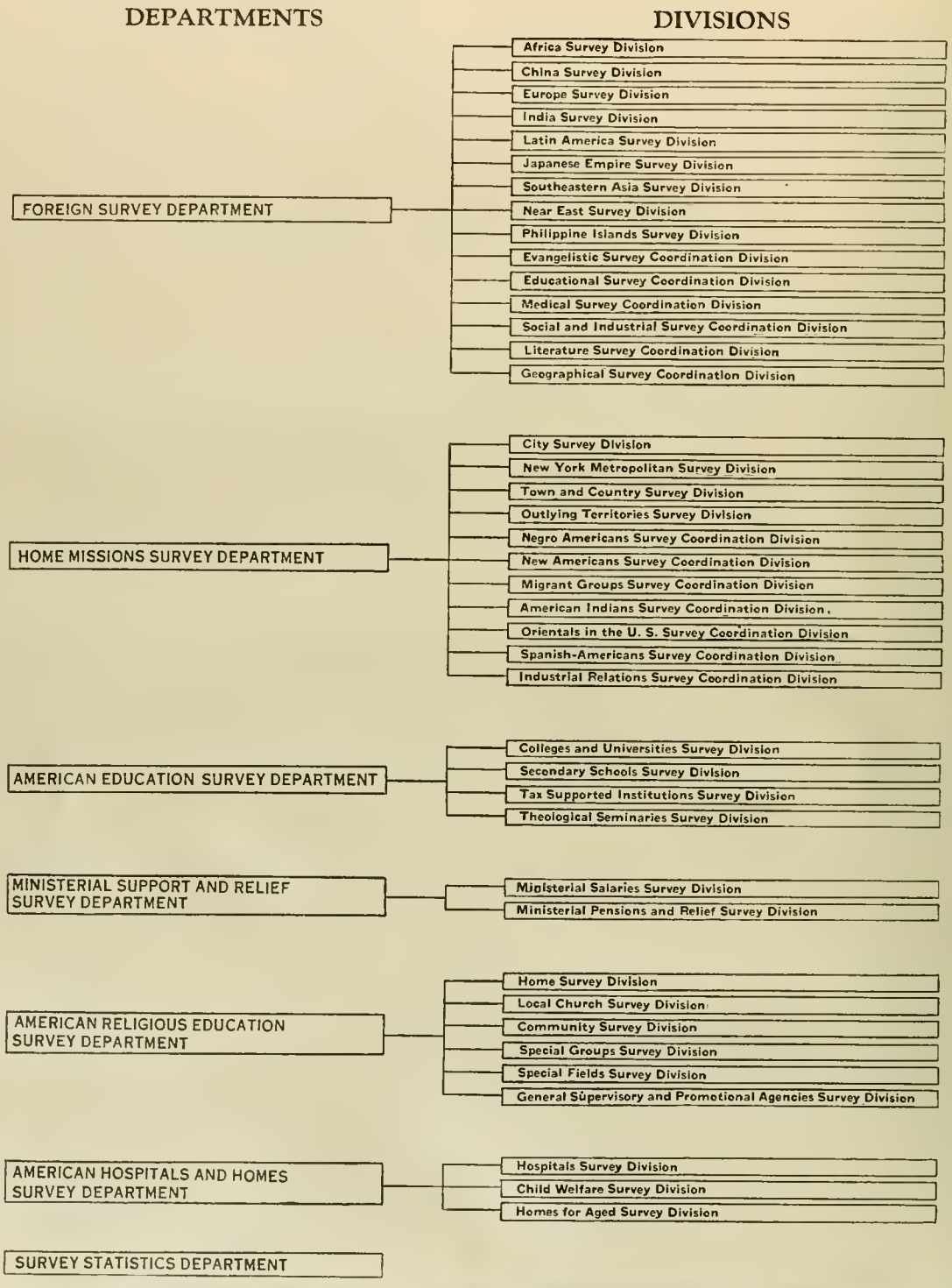
INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

DIVISIONAL ORGANIZATION OF THE SURVEY DEPARTMENTS



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